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POETRY.

For the Churchman.

THE VISION AT BETHEL.

By the author of "Christmas Bells, and other poems."

Weary with travel through the burning day,
The lonely wanderer halted on the sands,
When the soft shadows of the night came down
On the far mountains and the desert plains.
Far as the eye could reach no trace of life
Was visible; the glorious firmament
Bent o'er him brilliantly, and the young moon
In crescent light serene, rose like a queen
To her meridian, 'mid troops of stars,
While here and there o'er all th' expanse of heaven
Floated the soft and golden-tinted clouds
Like islands on a sea. A single palm
Above him rose, upspringing tall and green
From its fresh mound of verdure, at whose base
The living waters trickled through the grass
Upon the heated soil; and the faint breeze,
Cool'd by the waters of the western wave,
And fragrant with the breath of groves and flowers,
Stirred through the bending leaves, and fanned the brow
Of the worn pilgrim, as he bent to drink
The crystal waters, as a boon from heaven.
In solitude, 'neath the great vault of heaven
He knelt: the everlasting stars
Looking upon him with their holy smile
As beautiful as when at Beersheba
He watch'd them from the hill-side with his flocks.
Serene and holy still they strove, but he
How chang'd! 'T would seem as if his heart,
Once joyously attun'd to nature's harmonies,
Answer'd no more with music, but sent back
Nought but the harsh, wild echoes of despair.
The balmy evening, the golden clouds,
The fragrant breath of twilight, closing flowers
And whispering leaves, and odorous summer dews,
Brought now no solace; but his grief became
The stronger for their presence, and he wept
In all the bitterness of hopeless wo.

Well might he weep! In sorrow from the home
Of early love and joy, a brother's rage
Had driv'n him, and his steps were bent to seek
A land beyond the wilderness,—the light
Of stranger households in the distant east.
And bitter were the memories that throng'd
Upon his sinking heart as he essay'd
To wring some gift of comfort from the past.
The parting hour rose, cheerless to his view,
An hour of rage and peril, darkly cross'd
With tears and self-accusings. Conscience prob'd
His wounded spirit with a barb of fire,
For cold deceit and treachery had been
Familiar to his soul, and he had look'd
On falsehood with a half-approving eye.
A father's trust betrayed, a brother's hate
Justly incurr'd; a mother's erring love
Issuing in shame and mutual bitterness;
And *he*, a wanderer on the wide, cold world,
Alien from man, and guilty with his GOD.

Long time he wrestled with his agony,
Until the moon went down the firmament,
And earth lay slumbering 'neath the silver veil
Of the soft starlight. Then the gift of sleep
Stole, with refreshing calmness, o'er his frame,
Bathing his fevered brow and burning brain,
And the strong conflict in his soul was hush'd
As by a spell. Upon his couch of earth,
The gray rock for his pillow, he lay down,
And slumbered sweetly, for his throbbing pulse
Grew regular, and, ere long, his lip
Was wreath'd with smiles.
What light
From the wierd realm of dreams is breaking now
Upon the sleeper's soul? O, not from spells
Of the charm'd fancy, not from images
Of midnight slumber, is this vision wrought.
Jehovah's hand hath touch'd the links that bind
The spirit to its prison-house of clay,
And earthly sense disturbeth not the deep
Of the mind's calm, on which, as on a sea,
Visions of light are mirror'd. Sleep no more,
Lone pilgrim of the wilderness: Awake,
Awake! a higher life is round thee now
Glorious and real, and the spirit-world
In contact with thy spirit, and each sense,
Transform'd and spiritualized, becomes
An inlet for the majesty of GOD.

The heavens bend above him—vast, serene,
And bright—but not with stars. A glory fills
The sky, as if the azure gates of light
Were wide unfolded, and the pure expanse
Whose centre is th' eternal throne of GOD,
Whose boundaries by no created eye
Or swift angelic wing in widest flight
Have been explored, were spread before his gaze.
And suddenly, on his uplifted eye,
In radiant gradation, shining steps
As hewn of living crystal, seem to rise
Majestic to the zenith, throng'd with forms
Of glorious beauty. Rank on rank they glow,
Increasing ever, ever brighter still,
Until the dazzling legions lose themselves
Amid the innumerable company
That crowds the fields of light around the throne.
Earth join'd with heaven seems, and heaven with earth;
The immortal hosts descending unto man,
And bearing upwards to the inner skies,
Tidings of hope. Stupendous mystery!
Image and type of CHRIST, the living way
To GOD, the mystic ladder joining earth
And heaven, through whom the angels hold,
As Prince divine of their thrice-radiant host,
Sweet intercourse with man;—whose top is fix'd
To the Eternal throne, whose foot on earth
Is planted firm as everlasting rocks,
Accessible and easy of ascent to all
Who come to GOD by him.
O'er all the scene
Profoundest silence hung—the glittering throng
Ascending and descending with no sound
Of voice or wing. The glancing footsteps seem'd
To touch the crystal stair as noiselessly
As sunbeams on calm waters. E'en the air
Seem'd charm'd to rest. Upon their lofty boughs
The palm leaves slumber'd motionless, the light
Silvering their edges, and the trickling stream
Melted like dew, in silence, o'er the sands.

Then, through the stillness roll'd the voice of GOD,
Distinct and awful, in such tones as erst
Were heard in Eden, ere the curse of sin
Had fallen there; or, haply, such as breathed
The promises to Abraham of old.
From the full central light, where cherubim
And glorious archangels stood with brows
Veiled 'neath their glowing wings, it came,
While suddenly o'er the expanse above
Th' angelic host in solemn rev'rence bent.
How thrill'd his soul with mingled hope and awe,
As the full word of promise reached his ear!—

"I am thy fathers' GOD—the spreading land
Whereon thou liest, shall be thine for aye;
Countless as summer's dust upon the plain,
Or sand upon the ocean shore, thy seed
Shall be; and from this promised seat, their sway
Shall stretch o'er many realms, and all
The race of man be in their offspring bless'd.
Fear not; for I am with thee in the way
Where'er thou goest, and my hand shall guide
Thy wanderings, and sustain thy faltering steps.
Wide as thy course may be, to this broad land
Shalt thou return, nor shall my promise fail
In aught that I have spoken, till the whole
Shall be fulfill'd in thee and in thy sons."

* * * * * * * *

THE MODERATION OF THE CHURCH OF ENGLAND:

A Sermon, by WALTER FARQUHAR HOOK, D. D., *Vicar of Leeds, &c.*

PROVERBS iv. 25—27.

"Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."

These words may, with great propriety, be addressed as an exhortation to the members of the Church of England. Ever since the Reformation it has been the glory of the English branch of the Catholic Church that she has stood, unmoved, in the centre between two vicious extremes: the extreme, on the one hand, of Catholicism, which is Popery, and the extreme of Protestantism, on the other hand, which we will speak of as Ultra-Protestantism.*

This is the providential position of our Church; and it is necessary, very frequently, to remind the members of the English Church that such is the case, because such a situation, although in some respects advantageous, is by no means a satisfactory one.† It is unpleasant to be so placed as to be exposed to a constant fire from either side. By Protestants we are reviled, because we are not sufficiently Protestant; by Romanists, because we are not, as *they* think, sufficiently Catholic; and although this censure of the two extremes be, in fact, a eulogy, still it is natural that there should be a disposition on the part of many to shift their position, and to conciliate either the one side or the other, as men happen to be inclined to one or other of the two extremes by which we are opposed. There is a disinclination to look right on, and to let their eyelids look straight before them; there is a desire to turn either to the right hand or to the left, men being forgetful that on either side there is evil.

I do not attribute this inclination to conciliate those who are in that extreme, which we happen to regard with the greater favor, by making concessions to them either great or small, to any unworthy motive; although, without doubt, party motives do sometimes operate, and concession is proposed on the one side or on the other, to strengthen our hands, if the opponent in the opposite extreme be unusually powerful; but I trace it, in men of earnest minds and kind tempers, to the misapplication of one of the most pure, most charitable, most truly Christian aspirations of the human heart. Where, indeed, is the heart renewed by divine grace, in which there does not exist a yearning, a longing after unity and union with all who love the LORD JESUS CHRIST, whether he be Ultra-Protestant or Papist? Who does not look back with admiration to the time when Christian hearts were one, one in feeling, one in principle, one in doctrine, one in discipline, one in brotherly love, one in spirit, all members of one and the self-same body?‡ How it gladdens the heart to read of the friendly intercourse which existed, in early times, between the several branches of the Church; when the priest of Africa, travelling with commendatory letters from his bishop, was sure of a brotherly reception in Asia, in Europe, even in Britain itself! When, wherever he went, if not asked to preach, he was honored by being requested to do what was then considered the highest of all earthly honors, to consecrate the Eucharist! How do we dwell upon that active correspondence between patriarchs and metropolitans, whereby heresy was stifled at its commencement, and the truth as it is in JESUS confirmed, by the testimony and sentence of the universal Church! Among the dearest of our hopes for the Church universal, what hope is more fondly cherished than this, that it may be yet again as it was in the beginning; and that GOD's truth may be established, not as now, by controversies, painful even when conducted in a Christian spirit, but by the conferences of love!

Alas! when we look upon the existing state of Christendom; when we see the Ultra-Protestant and the Romanist regarding each other as deadly enemies; when we hear the one extreme denouncing those of the other extreme as worse than infidels, and behold both sides having recourse to the artifices of falsehood, thinking that zeal against each other will cover a multitude of sins; when we see them only united in an unholy alliance against the English Church; when we contemplate these circumstances, we must be compelled to admit that the chance of uniting Christendom, under the existing state of affairs, and in the present age, is small indeed. And what ought this to teach us, but that the time ordained by the Providence of GOD for this blessed consummation has not yet arrived?§ So evident, indeed, is this, that it has not yet entered into the daydream of the most visionary enthusiast among us to expect an immediate realization of this bright Christian hope. But there are very many who are inclined to argue thus:—Since we cannot accomplish all that we desire, let us do as much as we can; let us unite the Church of England with one or other of the extremes to which she is now exposed, and, although Christendom cannot yet become one, there will be at least some approximation to union; there will be more of union than there is at present; we shall not be so completely insulated as we now are.

Of course, as our sympathies are with the one or the other of the two extremes, as we sympathise either with the Protestant extreme or with the Catholic extreme, so will our desire be to form a union with parties and persons on this or that side of us.

But to any such union with persons and parties of either extreme the Church of England presents an insuperable obstacle, from the circumstance of her being in that middle position,|| in which while, in some things, she *accords* with both, in other things she is *opposed* to both.

To any attempt at union with Ultra-Protestants our Prayer Book must ever be an obstruction, from the fact that it is decidedly and unequivocally Catholic. We know that the Protestants on the Continent, as well as those who secede from our Church at home, have long been accustomed to complain of the un-Protestant character of our Prayer Book. They instance our ceremonies, which, when conscientiously observed, render our places of worship much more like the sanctuaries of the Catholic Church abroad, than like those of the Protestants, which resemble the English meeting house; our very vestments being not Protestant, but Catholic. They refer to our Absolutions, and complain that when an English priest is directed to say to the penitent, under certain conditions, "I absolve thee from thy sins in the name of the FATHER, and of the SON, and of the HOLY GHOST,"¶ he exercises the same authority, and uses the very same words, as the priest of the Church of Rome. Nor can there be a doubt of the meaning of these words, since in the form of Ordination, which is also unequivocally Catholic, the English bishop, like the Romish bishop, assumes the power of conferring the Holy Ghost on the party ordained, for the very purpose that he may remit sins: "Receive ye the Holy Ghost;" "whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained."** Ultra-Protestants, again, refer to the office of Baptism, and complain that therein Spiritual Regeneration is identified with Baptismal Regeneration; and they justly complain that the teaching of our Catechism, when it instructs us that "the body and blood of CHRIST are *verily and indeed* taken and received by the faithful in the LORD's Supper,"†† is repugnant to their notions of that Sacrament. With other similar complaints against our Prayer Book you must be familiar.

Now, it is in vain to say that the Absolution in the Visitation of the Sick is obsolete; for, whether obsolete or not, it forms part of that Prayer Book, to all and everything contained in which every English clergyman gives his unfeigned assent and consent. It is in vain to say that some of our bishops may explain away the words of the Ordination Service, for the question is not what individual bishops may think;‡‡ the question is not how they may evade the force of words; but the question is, what does the Prayer Book compel them to say? and what meaning do the words thus uttered convey to simple-minded persons, who, having no private interest to serve, are unprejudiced judges? The fact that of our clergy who entertain un-Catholic views of regeneration the majority do not attempt to explain away the words of the Baptismal Service, but, regardless of their vow of conformity, either omit, or, at their own discretion, alter the office, is, of itself, confirmatory of the assertion that in that service Baptismal and Spiritual Regeneration are identified. And even if their bishops do not visit them for this offence, still bishops have no power to release men from their vows; and the fact that they do violate their vows rather than use the service, will only be regarded by those Ultra-Protestants who secede from the Church as a proof of the superiority in point of morality of those who secede over those of their brethren who conform. And with reference to the other points the seceders may fairly say, "If your Prayer Book requires explanations which must appear to every candid mind as evasive, surely, for the sake of union, it were better for you to come over to us than for us to go over to you."

(*To be continued.*)

* "It has been the wisdom of the Church of England, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes."—*Preface to Book of Common Prayer.*

† "'Tis a hard condition," says Archbishop Laud. "The Church of England professeth the ancient Catholic faith, and ye the Romanist condemns her of novelty in her doctrine; she practiseth Church Government as it has been in use in all ages and places where the Church of Christ hath taken any rooting, both in and ever since the Apostles' times, and yet the Separatist condemns her for Anti-Christianism for her discipline. The plain truth is, she is between these two factions as between two millstones; * * * * * and it is very remarkable, that while both these press hard upon the Church of England, both of them cry out upon persecution." *Laud against Fisher, Pref.* Dr. Hammond, in his *Preface to the View of the Directory*, makes a similar remark, and says that the Church has ever been opposed by "persecutors on both extreme parts: the assertors of Papacy on the one side, and the Consistory on the other; the one accusing it of schism, the other of compliance; the one of departing from the Church of Rome, the other of remaining with it. Like the poor Greek Church, our fellow-martyr, devoured by the Turk for too much Christian profession, and damned by the Pope for too little; it being the dictate of natural reason in Aristotle, that the middle virtue is infallibly known by this, that it is accused of either extreme as guilty of the other." So was it in the reign of Charles the First, so is it now.

‡ Ephes. iv. 4. Col. iii. 15. Rom. xii. 5. 1 Cor. xii. 4. 12.

§ Rom. xi. 25. Rev. vii. 9. Luke xxi. 24.

|| Phil. iv. 5.

¶ Visitation of the Sick.

** John xx. 23. Cf. Matt. xviii. 18; Matt. xvi. 18.

†† Church Catechism.

‡‡ There have been Arian Bishops in ancient times; Socinian and Sabellian Bishops in modern times. It is not to their opinions, but to their official acts, that we refer.

MISSIONS IN THE CHURCH.

Of the questions agitated in the Board of Missions, at its triennial meeting, I take no notice here. They are referred for full investigation; and should come before the Church with as little more of prejudice, than has already been excited, as the case permits. Were it otherwise, I could add nothing to the frequent declaration of my own unchanged convictions.* After all, questions which touch administration merely, or organization, can only be of limited and temporary importance. Right principles and zealous interest, Apostolic order actuated by Apostolic charity, TRUTH IN LOVE: these are the fundamentals of the missionary enterprize. It must be feared that in the latter of them, however zealous for the former, our Church is lamentably deficient. Discuss as we may the modes of missionary correspondence or the salaries of secretaries, the true failure is of the missionary spirit. When that abounded, neither means were wanting, nor the mode of application. The men who "gladly received the word" "counted none of the things which they possessed their own;" and so there was no lack of means: but "sold their goods, and brought the prices of them, and laid them down for distribution at the Apostles' feet;" and so there was no question about the mode. Love never disputes. Love never discusses. Love never stints. The will to give is a trusting will. It learned to trust at the same time that it learned to give: and both in the same school, self-sacrifice. The disputation in which men indulge, if it be not the dust which is designed to hide their selfishness, is but too apt to choke their charity. Love "envieth not," "thinketh no evil," "hopeth all things," "never faileth."

THEOLOGICAL EDUCATION.

Nor do I deem it needful now to make a special reference to the proceedings of the triennial meeting of the Trustees of the General Theological Seminary. That it is doing, as it has been, through GOD's blessing, important service to the Church, cannot be doubted; nor that it might do greatly more. Few will deny—though it seems difficult to see how to effect it—that it needs a permanent pastoral head. The shepherds of the sheep should have a shepherd's training. A chapel, the daily services, the holy communion weekly, are natural results. The Catholic system takes with unsophisticated hearts. There is no mould of tempers and of manners to be compared with its unperceived and daily training. None which has brought so many to the nearest likeness of the Heavenly Pattern. It should also be considered whether its course of study needs no reformation; whether it does not undertake too little, or too much, or both: whether, for instance, the requirement of sermons of those who are just beginning their sacred studies, and have had no pastoral experience, be not more than reason justifies; and, on the other hand, whether the entire omission, or but casual notice, of the study of the Fathers, in training the teachers of a Church, which everywhere appeals to "Holy Scripture and ancient authors," and receives, as truth, only that which the first receivers, witnessed of as true, be not a strange and most injurious omission; and, finally, whether the prominence allowed in the course of study to the Evidences of Christianity, as if it were an open question, be not a laying again of the foundations, inconsistent with the position of a Church, which for eighteen hundred years has been the providential witness of its truth. These, and many like questions, are engaging thoughtful minds among us; and will be brought in due time to inquiry and adjustment.

Meanwhile, it is most gratifying to know that the confidence and interest of the Church in this, our chief school of the prophets, is stedfast and increasing. It is creditable, in the highest degree, to the intelligence of Churchmen, that it has been selected, in so many cases, as the object of their bounty. Would that the generous example of Sherred, and Lorillard, and Kohn, and Moore, and Stuyvesant might find imitators in other departments of the benevolent enterprize of the Church! In nothing are Churchmen so deficient as in the estimate of their privilege to do, and bear, and give, for the cause of CHRIST. There are no others, who bear the name of Christians, that do not go before them in the support of their institutions. This is plain English; but undeniable for truth. Indeed, I know of no intelligent Churchman that will not frankly own it. Why should it be so? How long shall it be so? When shall a bishop of this Church be able to adopt the language of St. Paul: "as touching the ministering to the saints, it is superfluous for me to write to you?"—*Bishop Doane's Address to the last New Jersey Convention.*

DIOCESE OF CONNECTICUT.

From the Chronicle of the Church.

NEW HAVEN, June 14, 1842.

The Annual Convention of the Diocese of Connecticut assembled in Trinity Church, New Haven, according to previous notice. Morning prayer was read by Rev. George Burgess, of Christ Church, Hartford; the lessons by Rev. Dr. Meade, of St. Paul's Church, Norwalk; the sermon was preached by Rev. S. B. Paddock, of Christ Church, Norwich, from Isa. lix. 1, 2, which was full of interest, and which we hope to lay before our readers soon. The communion was administered by the bishop, assisted by the Rev. Drs. Croswell and Meade, and the Rev. Mr. Burgess.

The Convention was then called to order by the bishop, and the list called, when it appeared that there was a quorum present; whereupon the Rev. E. E. Beardsley was re-elected Secretary. The Rev. Mr. Secretary and the Rev. Mr. Huntington, to receive and examine the testimonials of the lay delegates.

Tuesday afternoon was occupied with hearing the Bishop's Address, the Abstract of the doings of the Standing Committee, the Report of the Committee on the Republication of the Journals, and in debating some points of construction on the Constitution.

Tuesday evening, a sermon was preached before the Christian Knowledge Society, by the Rev. Mr. Ashley, of Derby, from Luke xii. 48, in which he took occasion to point out some of the blessings which Churchmen enjoy over others, and calling attention to the responsibilities growing out thereof.

Wednesday morning, the Standing Committee was chosen, consisting of Rev. Drs. Croswell, Jarvis, Holcomb, Meade, and Rev. Mr. Burgess, and in reading the parochial reports. These presented a very encouraging state of things, and gives us much reason to hope that the Church in this diocese is increasing rapidly, both outwardly and spiritually.

Among the members present, was the Rev. Truman Marsh, of Litchfield, one of the oldest clergymen in the diocese. The oldest is the Rev. Ashbel Baldwin, the first person ordained in the Episcopal Church in this country, having been ordained by Bishop Seabury, August 3, 1785, at the time of his first meeting with his clergy, after his consecration. The Rev. Mr. Marsh was ordained deacon, in Philadelphia, by Bishop White, and priest by Bishop Seabury, at Litchfield, June 2, 1790, at a meeting of the Convocation. The next oldest clergyman in the diocese is the Rev. Daniel Burhans, D. D., who was ordained deacon by Bishop Seabury, at Middletown, June 5, 1793, at a meeting of the Convocation, and priest at New Haven, June 8, 1794.

Rev. Mr. Marsh has been unable for many years to attend the meetings of the Convention, and it was gratifying to see him again among us. And it must have been peculiarly gratifying to him, to mark the growth of the Church since he entered the ministry—to see, instead of the small band he found then, the large and active body of clergy we now have.

The evening of Wednesday was occupied with services on behalf of the Church Scholarship Society, and a sermon preached by Rev. Mr. Hoyt, of Ridgefield.

Extracts from Bishop Brownell's Address.

My brethren of the Clergy and of the Laity:

During the session of our last annual Convention, it pleased Divine Providence to afflict me with a sudden indisposition, from which I do not yet feel myself entirely recovered. Through the last summer and autumn, my usual visitations were necessarily suspended; but since the opening of the spring, I have again commenced a pastoral tour through the diocese. Though grieved at this interruption of my episcopal duties, I trust it has been my sincere endeavor to bear the chastisement of a merciful Father with humility and submission, and to cherish a deep sense of gratitude for the measure of health and strength which has been vouchsafed to me.

Notwithstanding all the hindrances of the past year, I have been enabled, within the last three months, to visit more than forty parishes, and during the year have administered the holy rite of confirmation to 630 persons.

In the interval between the last Convention and the present, five persons have been admitted to the holy order of deacons, and the same number to the priesthood. Those admitted to the diaconate are the following, viz.: the Rev. Charles W. Everest, in Christ Church, Hartford, on the 7th of August last; the Rev. William Atwill, (by the Rt. Rev. Dr. Onderdonk, of New York, acting on my behalf,) in St. Paul's Church, Norwalk, on the 8th of September; the Rev. Frederick Miller, jun., in Christ Church, Hartford, on the 27th of October; the Rev. Thomas T. Guion, in St. John's Church, Bridgeport, on the 6th of November; and the Rev. Joshua D. Berry, in Christ Church, Hartford, on the 2d of December.

The following is the list of the admissions to the Priesthood, viz.: the Rev. John Williams, in Christ Church, Middletown, on the 26th of September; the Rev. George A. Sterling, the Rev. George L. Foote, and the Rev. Paschal P. Kidder, in St. John's Church, Bridgeport, on the 6th of November; and the Rev. William F. Morgan, in Trinity Church, New Haven, on the 18th of May.

On the 8th of September last, a new and beautiful edifice was consecrated at Norwalk, by the name of St. Paul's Church. Being unable to attend personally on the occasion, the service was kindly performed on my behalf by the Rt. Rev. Dr. Onderdonk, of the Diocese of New York. The church is built in the Gothic style of architecture, of spacious dimensions, affording ample evidence of the Christian liberality of the rector and parish, as well as of the good taste of those who superintended its construction.

On the 14th of April, I consecrated the new Church of St. James, in the parish of Poquetonnock. This is a neat edifice, in the Grecian style, and of the Ionic order. Though the parish is neither large nor affluent, its members have evinced a high sense of what is due to the honor of God by their liberal contributions to the services of his sanctuary.

The new parish of St. John's Church, Hartford, which sprung from the superabundant growth of the parish of Christ Church, in that city, and was admitted into union with the diocese at the last annual Convention, has contributed with great liberality to the erection of a suitable house of worship. I officiated at the laying of the corner stone of this edifice, on the 14th of July last, and on the 20th day of April, it was duly consecrated to the service of Almighty God, by the name of St. John's Church. It is a beautiful structure, of Chatham stone, in the Gothic style, and for architectural taste and propriety, it is surpassed by few churches in our country.

I have the pleasure to record the erection of a beautiful Gothic Church in the village of Glenville, Greenwich, by the munificence of a single individual, Mr. Samuel Cornell, of that place. It has been conveyed by deed to the bishop of this diocese, and his successors in office, in trust, for the Protestant Episcopal Church, and was duly consecrated to the worship and service of Almighty God, by the name of Emmanuel Church, on the 22d day of April.

The edifice called Christ Church, at West Haven, was erected one hundred and three years ago, but never consecrated. Its frame-work being perfectly sound, it has recently been thoroughly repaired and renovated, in a very neat manner, and was duly consecrated on the 19th day of May.

On the 13th of May I officiated at the laying of the corner-stone of a new church in Stamford, and during the same month, the corner-stone of a new church was laid in Derby, with the appropriate religious services. Both these edifices are to be of ample dimensions, and in the Gothic style of architecture. A new church is now nearly completed in the parish of Ridgefield, and will soon be consecrated.

Among the changes which have taken place since the last Convention, I have to record the death of the Rev. John W. Woodward, who was ecclesiastically connected with this diocese, but had removed into that of Western New York. The following clergymen have received letters dimissory to other dioceses, within the past year, viz: the Rev. Martin Moody, the Rev. David H. Short, and the Rev. John Williams, to the diocese of New York; the Rev. Benjamin S. Huntington, to the diocese of Pennsylvania; the Rev. John G. Hull, to the diocese of Virginia; the Rev. Robert M. Chapman, to the diocese of North Carolina; and the Rev. Foster Thayer, to the jurisdiction of the Rt. Rev. Bishop Kemper.

Within the same year, the following clergymen have been received, with dimissory letters, from other dioceses, viz: the Rev. David L. Devens, rector of St. John's Church, Salisbury, and the Rev. Sylvester Nash, rector of Christ Church, Middle Haddam, from the Eastern diocese; the Rev. Arthur C. Cox, rector of St. John's Church, Hartford, the Rev. Robert Shaw, rector of St. Andrew's Church, Northford, and the Rev. John T. Cushing, rector of St. Andrew's Church, Meriden, from the diocese of New York; the Rev. H. Stanley, from the diocese of Virginia; and the Rev. John Morgan, from the diocese of North Carolina.

Of those admitted to the holy order of deacons, the Rev. Charles W. Everest officiated for some months at Meriden, but relinquished that charge at Easter; the Rev. William Atwill has taken charge of Christ Church, Reading; the Rev. Thomas T. Guion has taken the cure composed of St. James' Church, Danbury, and St. Thomas' Chapel, Bethel; the Rev. Frederic Miller, jr. is the minister of St. Peter's Church, Cheshire; the Rev. George H. Nichols has charge of St. Luke's Church, Glastenbury; and the Rev. Joshua D. Berry has temporary charge of the Academy at Durham, New Hampshire.

Since our last meeting, several changes have taken place among the clergy of the diocese. The Rev. Dr. Jarvis has resigned the rectorship of Christ Church, Middletown, and is engaged in the business of instruction, and in the fulfilment of his appointment as Historiographer of the Church. He is succeeded by the Rev. Mr. Wiltbank, late rector of Christ Church, Stratford. The Rev. Mr. Ashley has resigned the charge of the parish of Glastenbury, and accepted that of St. James' Church, Derby. The Rev. Dr. Burhans has accepted the charge of St. James' Church, Newtown. The Rev. Dr. Holcomb has relinquished the charge of the parish of Harwinton, and confines his labors to the parish of Northfield. The Rev. Joseph Scott has been compelled by ill health to resign the rectorship of the church in Derby; but having partially recovered, has taken temporary charge of the parish at Warehouse Point. The Rev. F. B. Woodward has resigned his parish of St. Matthew's, Plymouth, and accepted the rectorship of the church in Bethany. The Rev. William F. Morgan has accepted the appointment of assistant minister in the parish of Trinity Church, New Haven.

The Rev. Z. H. Mansfield is absent from the diocese on account of ill health. The Rev. Isaac Jones, and the Rev. Charles I. Todd, have resigned their charges,—the former of the parish of Bethany, and the latter of the parish of Reading. The Rev. Edward C. Bull has also resigned the charge of the parish of Brookfield.

The following persons are now candidates for holy orders, in this diocese, viz: William G. French, Isaac D. Hubbard, Giles H. Deshon, Benjamin G. Whitman, Joseph Salkeld, William Augustus Hanson, Henry D. Noble, William H. Frisbie, James Bradin, Thomas M. Peters, William H. Clark, Henry Decoven, Junius M. Willey, and Jonathan Coe, 2d,—the last named transferred from the Eastern diocese. David C. Maybin has also been admitted as a candidate within the past year, but has recently requested to withdraw his name, for reasons satisfactory to me, and not affecting his religious or moral character.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—The following is an extract from St. Chrysostom's eleventh Homily upon the Epistle to the Ephesians. It is so full of wisdom, of earnestness, and of instruction in the sound principles of the doctrine of CHRIST, and is, moreover, so applicable to these latter days of the Church—these "perilous times," that I cannot bear the idea of letting it remain a moment longer in the obscurity of a thick volume. Let it be spread at once before the people, that they may see how divisions among professing Christians were regarded in the early days of the Church. Let it also be borne in mind, that separation from the body of CHRIST is an evil no less awful in the nineteenth century, than it was at the time this passage was written—supposed to be the year of our LORD 390. It furnishes an excellent comment on those words of St. Paul, (2 Tim. iv. 3,) "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." What would the golden-mouthed homilist say, were he to live in our age, and to visit our country? G. S.

"Nothing so provokes GOD's anger as the division of the Church. Yea, though we have achieved ten thousand glorious acts, yet shall we, if we cut to pieces the fulness of the Church, suffer punishment no less sore than they who mangled his body. For that indeed was brought to pass for the benefit of the world, even though it was done with no such intention; whereas this produces no advantage in any case, but the injury is excessive. These remarks I am addressing, not to the governors only, but also to the governed. Now a certain holy man said, what might seem to be a bold thing; yet, nevertheless, he spoke it out. What, then, is this? He said, that not even the blood of martyrdom can wash out this sin. [The words here referred to are those of St. Cyprian, Bishop of Carthage, who flourished about the year 250, and was himself honored with the crown of martyrdom. He says, 'If such men—who are rivals of the priests—were even killed for confession of the Christian name, not even by their blood is this stain washed out.' . . . . . 'He cannot be a martyr who is not in the Church.'] For tell me, for what dost thou suffer as a martyr? Is it not for the glory of CHRIST? Thou, then, that yieldest up thy life for CHRIST's sake, how dost thou lay waste the Church, for whose sake CHRIST yielded up his life? Hear what Paul saith, *I am not worthy to be called an apostle, because I persecuted the Church of God and wasted it.* This injury is not less than that received at the hands of enemies; nay, it is far greater. For that indeed renders her even more glorious; whereas this, when she is warred upon by her own children, disgraces her even in the face of her enemies. Because it seems to them a great mark of hypocrisy, that those who have been born in her, and nurtured in her bosom, and have learned perfectly her secrets, that these should of a sudden change, and do her enemies' work.

"Let these remarks be taken, as addressed to those who give themselves indiscriminately to those who divide the Church. For if, on the one hand, those persons have doctrines also contrary to ours, then, on that account further, it is not right to mix with them: if, on the other hand, they hold the same opinions, the reason for not mixing with them is greater still. And why so? Because, then, the disease is from lust of authority. Know ye not what was the fate of Korah, Dathan, and Abiram? Of them only did I say? Was it not also of them that were with them? What wilt thou say? Shall it be said, Their faith is the same; they are orthodox as well as we? If so, why then are they not with us? There is *one Lord, one faith, one baptism.* If their cause is right, then is ours wrong; if ours is right, then is theirs wrong. *Children*, saith he, [i. e. St. Paul, Eph. iv. 14,] *tossed to and fro, and carried about with every wind.*

"Dost thou think this is enough, tell me, to say that they are orthodox? Is then the appointment of clergy past and done away? And what is the advantage of all things else, if this be not strictly observed? For as we must needs contend for the faith, so must we for this also. For if it is lawful for any one, according to the phrase of them of old, *to fill his hands*, and become a priest, [see marginal reading of Exod. xxix. 9,] let all approach to minister. In vain has this altar been raised, in vain the fulness of the Church built up, in vain the number of the priests. Let us annihilate them all, and destroy them. 'GOD forbid!' ye will say. How say ye, 'GOD forbid,' when the very things are taking place? I speak and testify, not looking to my own interest, but to your salvation. But

if any one be indifferent, he must see to it himself; if these things are a care to no one else, yet are they a care to me. *I planted*, saith he, *Apollos watered, but God gave the increase.*

"How shall we bear the ridicule of the Greeks? For if they reproach us on account of our heresies, what will they not say of these things? If they have the same doctrines, if the same mysteries, wherefore does a ruler in one Church invade another? 'See ye,' say they, 'how all things amongst the Christians are full of vain glory? And there is ambition among them, and hypocrisy.' . . . . Any one that chooses, say they, may find believers; he can never be at a loss for them. Oh, what a sneer is that, what a disgrace are these things! And yet the sneer is one thing, the disgrace is another. If any amongst us are convicted of deeds the most disgraceful, and are about to meet with some requital, great is the alarm, great is the fear on all sides, lest he should start away, people say, and join the other side. Yea, let such an one start away ten thousand times, and let him join them. And I speak not only of those who have sinned, but if there be any one free from imputation, and he has a mind to depart, let him depart. I am grieved indeed at it, and bewail, and lament it, and am cut to the very heart, as though I were being deprived of one of my own limbs; and yet am I not so grieved, as to be compelled to do anything wrong through such fear as this.

"We have *no dominion over your faith*, beloved, nor command we these things as your lords and masters. We are appointed for the teaching of the word, not for power, nor for absolute authority. We hold the place of counsellors to advise you. The counsellor speaks his own sentiments; not forcing the hearer, but leaving him full master of his choice upon what is said: in this case only is he blameable, if he fail to utter the things which present themselves. For this cause also do we say these things, do we assert these things, that it may not be in your power in that day to say, 'no one told us; no one explained it to us; we were ignorant; we thought it was no sin at all.' Therefore I assert and protest, that to make a schism in the Church is no less an evil than to fall into heresy.

"Tell me, suppose a subject of some king, though he did not join himself to another king, nor lend himself to any other, yet should take and keep hold of his king's royal purple, and should tear it all down from its clasp, and rend it into a number of shreds; would he suffer less punishment than those who join themselves to the service of another? And what, if withal he were to seize the king himself by the throat, and slay him, and tear him limb from limb, what punishment could he undergo, that should equal his deserts? Now if in doing this towards a king his fellow servant, he would be committing an act too great for any punishment to reach; of what hell shall not he be worthy, who slays CHRIST and plucks him limb from limb? Of this which is threatened? No, I think not, but of another far more dreadful.

* * * * "These things I have said, not as dictating to you, but only to secure and protect you. Since every one of you is come to age, and will have to pay the penalty of the things which he has done, I entreat you not to cast the whole matter on us, and consider yourselves to be irresponsible, that ye may go on fruitlessly deceiving yourselves, and at last bewail it. An account indeed we shall have to give of your souls; but it will be, when we are wanting on our part, when we fail to exhort, when we fail to admonish, when we fail to protest. But after these words, allow even me to say *that I am pure from the blood of all men*, and that GOD will deliver my soul.

"Say what ye will. Give a just cause why ye depart, [from the unity of the Church,] and I will answer you. But no, ye will not state it. Wherefore I entreat you, endeavor henceforward both to establish yourselves firmly, and to bring back those who have seceded, that we may with one accord lift up thanksgiving to GOD; for to him be the glory for ever and ever. Amen."

THE CHURCHMAN.

SATURDAY, JUNE 25, 1842.

For the Churchman.

Mr. Editor,—The writer of this is an unlearned layman, but a sincere inquirer after truth. He resides in the country, and is very uniform in his attendance at the "Protestant Episcopal Church" in his vicinity, the pastor of which, although a short man, is a very *tall* Churchman, and withal a man of simple and self-denying habits, of gifted intellect—and when he confines himself to what the writer has been accustomed to regard as the essential doctrines of Christianity, gives some of the best and soundest sermons I have ever listened to. With this gentleman I have held repeated arguments in relation to the claims that are very distinctly advanced, as I understand them, for the "infallibility" of the Church. I use the term "infallibility" as best expressing my meaning, and as best describing the distinction claimed for the "Protestant Episcopal Church" of America, the "Reformed Catholic Church" of Scotland, and the "Church of England," of being the one "Catholic and Apostolic" Church, in its primitive authority and purity. The whole dispute, as I understand it, between this Church and the Romish, and the Dissenters, and what is technically called High and Low Church, may be resolved into this doctrine of the alleged "infallibility" of the Church. I have read, reasoned, and thought, on this subject, and not having been able to arrive at any satisfactory solution of the difficulty, I have determined to ask for more light from the editor of the Churchman; and in asking for more light, I am bound to state the difficulties under which I labor, in not being able to arrive at the same conclusions with my worthy and intelligent pastor.

It is claimed that the Church of CHRIST as established by the apostles, being organized, governed, and directed, by persons chosen by their great Master for this especial purpose, and who had his command and authority to continue and perpetuate it, by the transmission of their authority to their successors, with the promise of the Holy Spirit to aid it, and guide it into all truth—that a Church so divinely instituted, guided, and preserved, must be the depository of truth—must be the only authority in matters of faith and discipline—must be the only appointed means through which salvation may be obtained, and the true light of the Gospel diffused throughout the world. That a Church so constituted must in its very nature be "infallible," I will not deny; but do not "Protestant Episcopalians" both admit and deny this "infallibility" in the same breath? It is admitted by them that the Church so instituted did regularly and validly transmit its authority and preserve its purity for some three or four centuries, after which errors began gradually to diffuse themselves, until finally the whole Church became corrupted; maintaining and preserving however the regular and valid transmission of its authority by means of its corrupted and erring ministry, down to the present time, as it exists in the Romish and Greek communions, together with one or two other admitted branches of the true Church of CHRIST. Now the question may be naturally asked, how a Church so instituted could run into error at all? Established by CHRIST himself; invested with miraculous powers; guided by the Holy Spirit; such a Church, if infallible in its authority, and in the power of transmitting its authority, must have been infallible in its doctrines, and as an interpreter of the truth. I see no way of escaping from this conclusion. The Romanists affirm that such is the fact; and assuming the premises to be true, that is the consistent and inevitable conclusion. This is one horn of the dilemma. Now for the other.

The Church so constituted, and in the admitted possession of its regularly transmitted authority from the Apostles themselves, acknowledged throughout Western Europe, and by general consent, a spiritual head in the Bishop of Rome. Every Christian Bishop in Western Europe, antecedent to the time of Henry the Eighth, acknowledged him as the spiritual head of the Church, and bowed unhesitatingly to the decisions of a Council of the Church acknowledging his spiritual jurisdiction. The English Bishops down to the reign of Henry derived their Episcopal powers and authority from this source, and regarded it coming to them through the true and appointed authority of the Church of CHRIST. Under these circumstances the Reformation in England began. A few Bishops deriving their spiritual authority from Rome, acknowledging the validity of the source through which they had derived their spiritual powers, by claiming the right in their capacity as Bishops of that Church to determine truth and error for themselves, proclaimed as errors and corruptions what the Church of which they were constituent parts had, by virtue of its delegated and infallible authority derived from the Apostles, decided to be necessary to salvation! assumed to themselves authority to sit in judgment upon the solemn decisions of councils—to declare as errors what the whole Western Church, from which they derived their authority, had declared to be truths—to oppose their individual judgments to the judgment of their brethren in council—and refuse their submission to the constituted authority of the Church of which they were members, and from which they had derived their powers! If this be not schism, pray what is it?

Suppose, Mr. Editor, that the good Bishop of Ohio, and three or four of his Western brethren, should take it upon themselves to decide and declare in direct contradiction to the decision of the general council of Bishops, and the universally admitted doctrines of the Church, that there were great errors in the Church; that corruption existed; and that it had become indispensably necessary to the preservation of the purity of the Church, and to restore it to its primitive simplicity and truth, to reform its Liturgy, and abolish some of its vain and useless ceremonials—to deny the truth of the doctrine of the real presence—to substitute sweetened water for wine—to deny the efficacy or right of pronouncing absolution—to abolish the custom as idolatrous of receiving the communion kneeling—to dispense with the sign of the cross in baptism—to make baptism and regeneration two distinct matters—to abolish the use of vestments—and perform sundry other acts of purification that they might choose to designate. In such a state of things the inquiry would naturally be put to the good Bishop of Ohio and his associates, from whence they derived authority to do these things—to oppose themselves to the Church of which they were members, and from which they held their Episcopal powers—to pronounce its most solemn decisions as errors of doctrine, and its ceremonial as vain and idolatrous? But, suppose the good Bishop were to persist, and treat the authority and warnings of the Church with contempt, and dare and defy its power. Might he not be cut off—degraded—shorn of his Episcopal power? And pray what would he be then? A Bishop of the Episcopal Church, holding valid and regular ordination? I should say not. Neither could he be regarded as holding any spiritual authority whatever from that Church.

This strikes me as a parallel case. The English Bishops, under similar circumstances, separated themselves from the Church—were cut off, degraded, and deprived of their Episcopal powers. Henry, it is true, interfered and made them Bishops again, but it does not appear, "defender of the faith" as he was declared to be, that any authority was given him by the Church to make Bishops. He could and did, it is true, confer the title, or rather the name; but the claim to regular and valid succession, when derived from such a source, and in direct opposition to the authority exercised by an admitted validity in the Church of Rome, appears to me to be singularly unfortunate, if not more than doubtful. Did the act of Parliament constituting him the "supreme head upon earth of the Church of England," really and truly confer the power of making valid Bishops, according to apostolic succession and authority? Could old Sarum rightfully vote upon the question of making Henry a successor of the Apostles, as he must have been, to make Bishops of the "Catholic and Apostolic Church?" Think of it, Mr. Editor: The good Bishop of Ohio voluntarily separating himself from the Church, spiritually degraded, and deprived of his office by the house of Bishops—made a Bishop again by the Chief Magistrate of Ohio, and claiming to hold valid ordination by regular succession from the Apostles, as against all Presbyterians, Quakers, Methodists, and other new lights!

It is claimed, I know, that all Bishops by virtue of their office possessed equal and concurrent powers, and that the Bishop of Rome in assuming a general spiritual jurisdiction, usurped powers that did not rightfully belong to him. This however does not change the aspect of the case: there remains the simple and undeniable fact, that a few Bishops of the Church in England, took it upon themselves to pronounce sentence of error and corruption against doctrines and ordinances, that their spiritual brethren in council had declared to be essential. If all possessed equal and concurrent powers; if all were true and valid Bishops of the one "Catholic and Apostolic Church," on which side lies the weight of evidence, the mountain's or the mouse's? It is claimed too, I know, that there is an identity between the present Church of England and the ancient Church that existed previously to the invasion of the Saxons. History informs us that the ancient inhabitants of Britain were overrun, conquered, and almost literally destroyed, by the victorious and Pagan Saxons. As a distinct people they were absolutely obliterated. These Pagans in their turn were converted to Christianity by missionaries from Rome, and continued in full communion with, and under the spiritual direction of the Church of Rome, until the time of Henry, when Romish Bishops in England set about reforming the Church. In what then exists this boasted identity but in our misty ignorance of the past?

How can I solve the difficulty? If I adopt the doctrine of an Apostolic Church, with a valid ministry, holding ordination in regular and undenied succession from the Apostles, or from a period touching the times in which they lived; and if it be essential to be in a Church so instituted, there is then far less doubt in the Romish communion than in any other; as the fact of the regular transmission of authority in that Church is not only not denied, but is admitted to be the rock on which the validity of the Church of England rests. The Church of England then, by its own showing, or that of the *tall* Churchmen in it, is no Church at all. The Church of Scotland, from which the American Church obtained ordination, has told the whole story. That Church is now the "Reformed Catholic Church," which in its turn was reformed by the Presbyterians. How is this? The "Holy Catholic" *reformed?* The Apostolical and infallible Church *reformed?* And by whom? If reformed "by authority," no novel names to distinguish it would be required. Great Britain, with a "reformed" Parliament, is Great Britain still. The Methodists will now be the "Reformed Episcopal Church." And why not? Wesley received ordination in the English Church, and died in its communion.

With my present information on these subjects, Mr. Editor, I can see no way of escape from the conclusion, that the Episcopal Church in England, in Scotland, and in this country, occupies almost precisely the same position in reference to the claim of exclusive validity, that the Presbyterians, the Congregationalists, the Baptists, the Methodists, and others do; and that it rests upon the right of private and individual judgment, with the aid of the Scriptures, and the influence of the Holy Spirit, to determine truth and error for itself, as against the "divine right" claimed by Bishops and Churches. I ask to be enlightened. W.

The word *infallible* is sometimes used as if it implied the arbitrary right of the Church, or of particular portions of it, to say and do whatever it pleased. In this sense we have always disclaimed the word; and have seldom used it without a caution against any such construction of its meaning.

When our LORD gave his commission to his apostles, he promised to be with them always, even unto the end of the world. The promise was given not to one only, but to all of the apostles; and it is our warrant for believing that the whole Church will never be permitted to fall from the faith of CHRIST.

Our LORD and the HOLY SPIRIT whom he sent at first operated *immediately* on the minds of the apostles, leading them into all truth; since their decease the HOLY SPIRIT has continued to operate *mediately*, or through the teaching of the first apostles, on the minds of their successors, keeping them in "the faith once delivered to the saints."

Many truths there are in natural science and profane history which are useful and important; but these are at once seen to be excluded from the design of the promise which embraces such matters as pertain to the divine economy in the salvation of man.

Of those things which relate to the divine economy in our salvation, some are manifestly less important than others. The exact truth in many questions of scriptural chronology, the genuineness of particular texts, as for instance 1 John v. 7, about which the best authorities in the Church of Rome are divided, or the doxology in the LORD's Prayer as given by St. Matthew, which is held to be genuine by the divines of the Greek, and surreptitious by those of the Roman Church, these and numerous like points, about which men may differ without hazard of salvation, are seen at once not to be included in the promise; which secures the unity of the collective Church in essentials, or things necessary to salvation.

It is a received maxim in logic, that whatever is necessary is universal. That which is necessary to one is necessary to all; and that which is not necessary to all, is necessary to none. Air and food are necessary to men in order to the preservation of the natural life; universally so, to one and to all. The truth or faith of CHRIST is necessary to all Christians, in order to the preservation of the spiritual life; universally so, to one and to all. Now the promise of our LORD secures the collective Church against falling from that truth or faith which is necessary to the being of a Christian; to the being in a state of salvation, or in the kingdom of GOD on earth.

The collective Church declares the HOLY SCRIPTURES of the Old and New Testament to be necessary to salvation. Some bodies of professing Christians who have departed from the fellowship of the apostles, are found to deny the canonicalness or divine inspiration of one or more of these books; and others again of the same class have reduced them all to the level of human compositions. But the collective Church, embracing all those bodies of Christians who have adhered to the fellowship of the apostles, have always and everywhere attested the books of the Old and New Testament to be canonical, and to be the Divine Rule of Faith and Morals. The HOLY SPIRIT, in fulfilment of the Divine Promise, has graciously kept the Church in this particular from defection.

In like manner several articles of the Catholic faith have been denied by bodies of professing Christians who have left the fellowship of the apostles; while all who have adhered to that fellowship have been kept in the unity of the faith.

The promise gives us no ground to believe in the inerrancy of *particular churches* in things *not* necessary to salvation. As private Christians adhering to the foundation may fall into errors of life and doctrine, and yet not cease to be true (though unsound) Christians; so particular Churches, adhering to the foundation, may fall into errors and corruptions of life and doctrine, and yet not cease to be true (though unsound) Churches. But the promise is our warrant for believing that the whole Church will never be suffered to fall from or add to the original foundation; and consequently that the WHOLE or CATHOLIC CHURCH will be guided and kept in the possession of all truth necessary to salvation; and will never be suffered to define any proposition as of faith and necessary to salvation, which is contrary to, and may not be proved by the Holy Scriptures; which, ever since the withdrawal of immediate inspiration, have been the rule of faith to the Church. So that we may be sure that whatever the whole or Catholic Church declares to be, that is the faith of CHRIST which is necessary to salvation.

Thus the indefectibility of the Church Catholic secures in it, and in all the component parts of it, everywhere and to the end of time, the existence of *objective* faith in things necessary to salvation; and this faith is the ground and limit of the Church's infallible teaching; or that teaching in which, being preserved from error, she inculcates *subjective* faith, or in other words, teaches the faith to her members, with divine authority.

On this ground, the Christian Church and every component part of the same; the ministry of the whole Church and of every part of it; and all Christian parents in communion with the same, have a divine warrant which assures them that they are guided by GOD and preserved from error in teaching the faith of CHRIST. Abandon this ground, and Churches, ministers, and parents will cast about, we fear, in vain for the που στω on which to rest their instruction in things necessary to salvation. They will falter or stumble at every step; involve themselves in perpetual doubts and disputations; multiply and reject at pleasure creeds and confessions; and, pressed with perpetual difficulties, will be driven either to substitute the fierceness and capriciousness of human dogmatism for the dignity and equableness of divine authority, or else to deny altogether the right and safety of Christian teaching; to tell children that they must wait till they grow up and then choose a religion for themselves, and to tell grown people that the true faith of CHRIST must be the result of an inquiry, for which possibly neither their circumstances nor capacities duly qualify them, and which the labor of a life will hardly enable them to bring to a satisfactory conclusion.

The supposition that the assumption of this ground leads to Romanism is founded on a totally erroneous view of the design and occasion of the English Reformation.

After the conversion of the Saxons by Augustine, under Gregory the Great, the Church of England was bound by the strongest ties to cultivate an intimate and deferential union with the See of Rome. As our Church is indebted to England, so the Church of England was indebted to Rome, if not for existence, at least for a long continuance of nursing care and protection.

But this obligation did not merge the English Church in that of Rome. The former chose and appointed its own bishops, and managed its own concerns, though in union, as was proper and desirable, with the See of Rome. The right of convoking an ecclesiastical council in England was vested in the Archbishop of Canterbury.

At the time of the Norman conquest the Popes commenced a series of aggressions on the temporal power; by which lay-proprietors were deprived of the right of presentation to bishoprics; the country was impoverished by the continual drain of money to Rome; the civil government, by appeals to the court of Rome, was impeded in the administration of justice; was rendered insecure by the divided allegiance of its subjects, and in short, became the tributary and dependent of a foreign power. These grievances, varying in degrees at different times, the English nation long bore with such consummate patience as made her, throughout Europe, the butt of ridicule, and obtained for her the name of "The Pope's Ass." From time to time acts were passed to restrain and repel these encroachments; especially under Edward III. and Richard II., statutes of outlawry were passed on all those who should purchase and sue out "provisions" in the court of Rome; till at length under Henry VIII. and Elizabeth, the axe was laid to the root of the evil, and the decree went forth from the British Church and kingdom; "The Bishop of Rome hath NO jurisdiction in this realm of England."*

In thus consenting to reject the Papal and restore the Regal Supremacy, the English Church expressly declared that they acknowledged no right in princes to administer GOD's word or sacraments; and that they designed to assert for the civil magistrates of the country, that authority alone which the Scriptures assign to them; viz., "that they should rule all estates and degrees of men committed to their charge by GOD, whether they be ECCLESIASTICAL or temporal, and restrain with the civil sword the stubborn and evil doers."† For a long time previous, the bishops had taken two oaths; the one of allegiance to the Bishop of Rome, the other of allegiance to the civil government; by the restoration of the Regal and rejection of the Papal Supremacy in the realm, the former oath, which in effect vacated and nullified the latter, was abolished; and ecclesiastical as well as civil persons and property were released from foreign jurisdiction and subjected to the rightful authority of the realm. This, and nothing more than this, was then meant, and is still meant, by the reigning monarch of Great Brttain being "the Supreme Head of the Church."

At this crisis, however, as well as previously, the English Church adhered steadfastly to the Catholic Faith; not one point of which did it seek to change or abolish. On the contrary, in the very act which asserted the royal supremacy, the definitions of the first four General Councils were acknowledged as the rule of heresy; and these, with the two supplemental Councils, (which, as being virtually included in the others, are also acknowledged by our best divines,) are all the Œcumenical or Universal Councils which have ever been received in the Catholic Church.*

"Every particular or national Church hath authority to ordain, change, or abolish ceremonies or rites of the Church, ordained only by MAN's authority, so that all things be done to edifying:"‡ and on this principle the English Church revised and remodelled her offices, and abolished several superfluous and superstitious ceremonies, yet without disparagement in aught to the Catholic Faith as defined by the Œcumenical Councils.

From this statement it appears that there was on the part of the Church of England no separation from the Catholic Church, nor even from the Church of Rome. The chief aim was to abolish appeals to the court of Rome; to release ecclesiastical persons from conflicting oaths and a divided allegiance; to deliver the nation from the tyranny of a foreign power, and to assert for the civil government its rightful supremacy; and subordinately to this end to make such changes in matters of *human* institution as the times required, and as are within the province of every national or particular Church. The bishop of Rome *afterwards* issued a bull of excommunication against the English nation, and absolved the subjects of the queen from their oaths of allegiance; and under the pretence of Reformation, summoned a Provincial Council at Trent, which set forth TWELVE NEW ARTICLES of faith, as tests of heresy and necessary to salvation. In all this he changed his own relations to the Catholic Church without affecting, as indeed he could not, the integrity of the Church of England; which, to borrow an amusing allusion, preferred "the mountain" of HOLY SCRIPTURES as interpreted by the Catholic Church in its Œcumenical Councils, to "the mouse" of Tridentine Romanism.*

It follows from our premises, that if, in the course of events, the Bishop of Ohio together with other Western Bishops, in consequence of a change in the political relations of the states, or of the growth of abuses, and corruptions and oppressive legislation—to which particular churches are always liable—should feel it a duty to disown the jurisdiction of the General Convention, and effect a reformation on the *principle* of the English Reformation,—adhering to the Œcumenical Councils, and to a Primitive Liturgy,—and making no other changes than in things "ordained by only man's authority;" they would in so doing give no just occasion to the interruption of Catholic Communion. In such a case we should not refuse their communion; or if we did, the sin would be on our head, not on theirs.—The idea of their being degraded or shorn of Episcopal authority in such an event, is purely imaginary: the Romanists do not deny the validity of our orders on the ground of the English bishops at the time of the Reformation having been degraded and deprived of Episcopal orders,—but on the ground, as they allege, of their not having been duly consecrated. The idea of the bishops deriving their spiritual office from the temporal power is in the highest degree chimerical.

From all which we conclude, that the Church of England and the Protestant Episcopal Church in America, do not rest upon the principle of private judgment, but on the principle of infallibility; in other words, that their members are not left like Presbyterians, Congregationalists, Methodists, Baptists, Quakers, and Socinians, to take the Scriptures as they may chance to be explained by private individuals or modern confessions, but required to receive them in the sense given to them by the creeds of the Catholic Church. On this ground, that is, because of her preservation and transmission of the One Catholic Faith, whole and entire, by and through a ministry of the apostolic commission we hold our Church to be by her nature CATHOLIC; and because she holds only the Catholic Faith, (or the Holy Scriptures as defined only by Œcumenical Councils which faith may always be proved to her members by most certain warrant of Holy Scripture;) and herein opposes an authority which seeks to impose as part of the essential and necessary faith, opinions and traditions which are not sanctioned by any Universal Council, and which in their very nature are not essential or fundamental, and some of which have not a shadow of foundation in Holy Scripture, we confess her to be, by an unhappy accident, but necessary duty, PROTESTANT. Our brethren may (without offence to us) take a different view of her foundation; but in receiving her faith, we cannot but think that they owe the blessing to the gracious operation of a principle which they doubt or disclaim.

* We have prepared notes sustaining the several positions in the above paragraphs by quotations from statutes and other documents of unimpeachable veracity; but are obliged, for want of room, to defer their publication to our next.

† See XXXIX. Articles in the English Prayer Book Art. XXXVII.

‡ Art. XXXIV.

The last arrival from England brings us papers to June 1st.

The discussion of Dr. Hampden's case is likely to be revived. A statute repealing the vote of censure has been prepared, in order to be submitted to a Convocation of the University of Oxford. A memorial opposing the attempt to repeal, simply on the ground of the injurious consequences likely to result from a renewed agitation of the subject, was presented to the Vice-Chancellor of the University, signed by sixty-five presidents, fellows and tutors of Colleges. The Vice-Chancellor, in consequence, called a meeting of the Hebdomadal Board, which refused to accede to the request of the memorial; so that a Convocation will be held to act on the proposed statute.

In the Church of Scotland, matters are growing worse and worse; the General Assembly, which is now in session, as if resolved to push matters to an extremity, have virtually affirmed the "veto" by a majority of 241 against 110.

The papers received last month informed us that the sympathies of the sound and benevolent Churchmen of England had been much excited in favor of the Rt. Rev. Athanasius, Archbishop of Tripoli, in Syria, who had visited England for the purpose of obtaining contributions for the propagation of the faith. The Archbishop of Canterbury encouraged the distinguished stranger by a donation of £50, the bishop of London by a like donation, and both commended his cause. The latest information is, that his grace the Archbishop of Tripoli is proved to be under the jurisdiction of the Pope of Rome!

The matter of chief interest, however, is the Charge of the Bishop of Oxford, which sustains most nobly the principles which the Tracts for the Times have aimed to develop and propagate. The warmest friend of the Tracts, nay, the very contributors to the series, could ask no more. "*The Church Intelligencer*," says the editor of that paper, "will carry it to *The Churchman* of New York, and *The Church* of Toronto in Canada, and thence it will be transcribed by other publications, and be read far and wide on the other side of the great Atlantic. This paper will also take it to the Holy City, to the East and West Indies, to New Zealand, Australia, and to every region whither the English Church has sent forth a bishop." Most cheerfully do we echo back the wish that the Charge may circulate as far as Church and religion extend; and though deprived of precedence, we are truly glad to see that the New York American has been beforehand with us in giving it to the American public.

Our pleasure has but one abatement; and that is, that a document so important and sacred should find its way to the public through a reporter who, as the Oxford Herald states, took it down in short-hand, as he would a speech in the House of Commons, while seated in the midst of the clergy on the north side of the chancel, and near to the altar steps! This is abominable; but since such things can even now occur at Oxford, who can wonder at the manifestation of hostility to principles which would banish such irreverence from the land?

The story of Mr. Bull and the giant Atmodes, which is begun on our last page and will be concluded in our next, leaves a distinct and salutary impression, which, by the aid of a sort of fairy machinery, is made vivid and lasting. A reader of the present day not only feels its moral, but sees its point; as perhaps, if he knew as much of all past times and people as of his own, he would also of many fairy tales, the moral of which is felt, though the original point and application are lost.

In presenting Dr. Tyng's Exeter Hall speeches to our readers, we bespoke their attention to the proceedings of the Church Aid Association. The substance of these will be found on our last page, and the reader may see from them in what sense well instructed Churchmen in England use the words *Dissent* and *Dissenter*.

When our paper goes to press, the Board of Missions of the Church in the United States is in session in St. George's Church in this city. There are present the Bishops of New York, New Jersey, Western New York, Maryland, and Delaware, and clerical and lay members from Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, and Maryland.

On Thursday morning, agreeably to a standing order of the Board at its last meeting, the Holy Communion was administered. Morning Prayer was read by the Rev. Benjamin I. Haight, of New York, assisted by the Rev. John A. Vaughan, D. D., of the same Diocese, who read the lessons. The Decalogue and Collect were read by the Bishop of New Jersey, the Epistle by the Bishop of Delaware, and the Gospel by the Bishop of New York. The last also performing the remainder of the Communion Service, being assisted in the administration by the other Bishops mentioned above, and by the Rev. James Milnor, D. D., of New York.

On Wednesday evening, the annual sermon was preached by the Rev. Alexander Vinton, M. D., of Massachusetts; Evening Prayer having been read by the Rev. William C. Mead, D. D., of Connecticut, assisted by the Rev. William H. Barnwell, of South Carolina, who read the Lessons.

The Rev. Daniel V. M. Johnson, late of the Diocese of Indiana, and the Rev. John Williams, late of the Diocese of Connecticut, having removed into this Diocese with letters of dismission, and been here received, have changed accordingly their canonical residence. The latter has become rector of St. George's Church, Schenectady.

The Rev. Philemon E. Coe, Deacon, has in like manner changed his canonical residence from this Diocese to that of Western New York.

EPISCOPAL VISITATION.—The Bishop of this Diocese has added to his appointments for visitation, one for *Schenectady*.

We understand that the REV. ROBERT B. CROES having taken letters dimissory from the Diocese of New Jersey to that of Indiana, is about to take charge of the parish of St. Stephen's at *Terre Haute*.

☞ Several advertisements and acknowledgments are unavoidably omitted.

☞ The proceedings of the Connecticut Convention is transposed from its proper place to another part of the paper. The Indiana Convention matter is in type, and will be given next week.

NEW AGENTS FOR THE CHURCHMAN.

Stephen P. Nash, Esq., Saratoga Springs, N. Y.

TO CORRESPONDENTS.

"Melancthon," "Etymon," and even "G. W. D's" valuable remarks on the late decision in the case of the Rev. Mr. M'Queen, are unavoidably deferred.

The acknowledgment of a second communication from "W" was inadvertently omitted.

"F. G." is received.

From the London Church Intelligencer.

THE BISHOP OF OXFORD'S VISITATION.

The Lord Bishop of Oxford having appointed Monday, the 23d ultimo, for the commencement of his Quadrennial Visitation, he arrived at St. Mary's (the University) Church, about eleven o'clock. Prayers were read by the Vicar, the Rev. J. H. Newman, and after divine service his lordship proceeded, with his Chancellor, (Dr. Phillimore,) into the chancel, and there, surrounded by a numerous body of clergy and undergraduates, delivered the following Charge:—

My Reverend Brethren,—The serious inconvenience and embarrassment, to which at my last Visitation I was exposed, in consequence of the unsettled state of the Berkshire jurisdiction, induced me, a year ago, to postpone the business on which we are now engaged to the present time, in the hope that during the interval these not unimportant matters, which have now for several years been waiting decision, would have been adjusted. In this hope I have been disappointed; Berkshire, therefore, must remain unvisited, until such time as those obstacles, which impede the due exercise of the bishop's authority shall be removed, and a due arrangement shall be definitively ordered and completed; and I feel sure, that the clergy in Berkshire will not misconstrue this determination into any mark of inattention or want of interest or regard towards them on my part. I cannot, however, allow these circumstances to preclude me any longer from calling together the clergy of that part of my diocese to which the remarks I have just made do not apply; and you must yourselves feel, as I have long since felt, that of all dioceses, that of Oxford is perhaps the one which at the present time can least bear any interruption of intercourse between the bishop and his clergy.

Since I last addressed you collectively from this chair, four years have elapsed; and although it commonly happens that men are disposed to exaggerate the importance of events occurring in their own time, and in which they are themselves more or less actors, still I cannot but think that these four years will hereafter be looked upon as the commencement of one of the most eventful epochs in the history of the English Catholic Church. Would to GOD, that he who had been called to preside over you at so momentous a period, had been an abler and a better man! one more fitted by learning, clear-sightedness, and experience, to cope with the emergencies of the time, and to guide you far better than I can hope to do, amid the daily increasing difficulties of our position. My trust, however, is in that strength, which is made perfect in weakness; my comfort is in the assurance of your prayers.

But to proceed. The last four years have witnessed the rapid development of those principles which the world, though untruly, (for they are of no locality,) has identified with Oxford, and to which I felt it my duty to advert in my last visitation. Those principles have, during this short interval, spread and taken root, not merely in our own neighborhood and in other parts of England, but have passed from shore to shore, east and west and north and south, wherever members of our Church are to be found; nay, are unquestionably the object to which, whether at home or abroad, the eye of all are turned who have any interest or care for the concerns of religion. I am not now saying anything about the tendency of those principles; I am simply asserting the fact of their existence and development. There they are, whether for good or for evil; and they are forming at this moment the most remarkable movement which for three centuries at least has taken place among us.

And now, in the next place, I would advert to the manner of their growth. Certainly they have been fostered with no friendly hand; no adscititious aid of powerful patronage has helped them on; no gale of popular applause has urged them forward. On the contrary, they seem to have been the single exception, which an age of latitudinarianism could discover against the rule of tolerating any form of belief; and while many, whose motives are above all suspicion, and whose honored names need no praise of mine, have unhesitatingly and utterly condemned them—while many more have looked on with caution and distrust—while many in authority (myself among the number) have felt it their duty to warn those committed to their trust of the possible tendencies of the doctrines in question, they have likewise been exposed to a storm of abuse, as violent as it has been unceasing, to calumnies and misrepresentations of the most wanton and cruel description, and to attacks from the dissenting and democratic and infidel portions of the public press, clothed in language which I will not trust myself to characterize, but which, for the sake of our common humanity, (I say nothing of Christian charity,) it behoves us, as with one voice, to reprobate and condemn. I am not now saying whether these principles deserve the chilling reception they have met with; I am only stating now an admitted fact, that such has been their reception.

Again: let us look at the character of the doctrines brought before the public. What has been their attraction? What have they to recommend them to general adoption? The system in question, instead of being an easy, comfortable form of religion, adapting itself to modern habits and a prurient taste, is uncompromisingly stern and severe, laying the greatest stress on self-discipline and self-denial, encouraging fasting and alms deeds and prayer, to an extent of which the present generation knows nothing; and inculcating a deference to authority, which is wholly opposed to the spirit of the age, and uniformly affording that minute attention to external religion, which our formularies indeed prescribe, but which the world has mostly cast aside as superfluous, or as shackling and interfering with the freedom which it loves. Now such being the character of the religious movement, which has forced itself upon our notice, it must be obvious to every one who thinks at all on the subject, that it has peculiarities about it, which render it unlike anything which has hitherto been observed among us. And if this be the case, it is no less obvious, that a system which has grown up under such disadvgtages, and which professes at least to be that of the ancient Catholic Church, deserves at any rate to be treated with as much of prudence and circumspection as Gamaliel prescribed in a not very dissimilar instance. But this is a sort of forbearance, of which I have seen no sign whatsoever. I do not mean, (GOD forbid!) that if the doctrines of which I am speaking are erroneous, they are not to be exposed and condemned; high and low, rich and poor, are not, in their several stations, to be warned against adopting them. But what I say is this: that error is to be met with argument, not with clamor; and to be answered with faithful care and grave reverence, and firm, though kind remonstrance, not to be made the subject of rancorous declamation, nor to be treated with the rude, coarse abuse which party spirit is sure to elicit from an ill-conditioned mind, and which is as opposite to the tone of Christian condemnation, as darkness is to light.

Persecution never has—never will answer its object. There is something in the very constitution of our common nature, which induces men to side with those whom they think unfairly treated. And such I am disposed to think has been the case, with respect to the opinions of which I am speaking. Whether those opinions are right or wrong, I verily believe that the temper in which their advocates have been assailed, has gained them more adherents than perhaps any other cause. What can have been more lamentable than the tone which (of course I am speaking generally) has been adopted by those who have set themselves, I hope conscientiously, to oppose the opinions in question? What can be more offensive to Christian charity than to hear men of blameless lives held up to public execration in the newspapers of the

day, as "the synagogue of Satan," and branded as heretic, by persons who yet hold back the ground on which they make their charges?

Above all, (and I cannot notice without grave reprehension the conduct of these individuals,) what can be more offensive than to see clergymen, ministers of the Gospel of peace, so far forgetting themselves, their duties and their position, as to appear at public meetings as speakers, and in daily journals as correspondents, whose tone is rather that of personal opposition, than of grave objection to error, and who thereby almost *compel* us to think that they are lamentably deficient in that spirit, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," "thinking no evil, rejoicing not in iniquity, but rejoicing in the truth?" I would that such would see themselves as they appear to others, and could think of themselves as all good men of whatever party must think of them. I would that they would reflect too with whom they are linking themselves; and whether some of those, with whom they are allied, are not men, whose hearts' desire and ulterior object is, the total destruction of our national Church. And more than this; I would they should learn a lesson from the men whose doctrines they repudiate, and whose persons they so bitterly assail.

Whatever may have been the errors, whether of doctrine or of judgment, (and of these I am not speaking at present,) of which the authors of *The Tracts for the Times* have been guilty, I will say this for them: that the moderation and forbearance they have shown under insults the most galling and provoking that can be imagined, has been exemplary; and I am glad to avail myself of this public opportunity of expressing my admiration of the meek and Christian spirit they have invariably shown, not rendering railing for railing, and never tempted by the frequent ignorance and often immeasureable inferiority of their adversaries to retort upon them. You will observe, that what I have now said has no reference whatever to the question, how far the doctrines promulgated by the Tract writers are or are not erroneous; but I am desirous now to record my judgment, that granting them to be ever so erroneous, ever so heretical, ever so much to be condemned, they have been dealt with, for the most part, in that spirit of predetermined hostility, which is most apt to confound what is true with what is false, and which, from having so little of Christian charity in it, (for charity while it has no leaning to the error, is lenient to the erring,) is on that very ground to be suspected.

I now proceed in the discharge of the heavy responsibilities of my office, to offer some remarks and advice on the subject of the opinions of which we have been speaking. Four years ago, when the principles in question were beginning to spread, men knew not how, and while there was more doubt than at present whereunto they would grow—whether, like fire among the thorns, they would blaze up for the moment and then die away, or whether the flame was kindled among such materials as would give forth no mean light and not be readily extinguished, I took the opportunity to speak freely to you of the good which, in my opinion, had actually resulted from the publication of the Tracts for the Times, and of the tendencies in them which I considered dangerous; and I further stated to you that my fears arose, for the most part, rather from the disciple than the teacher. During the period which has intervened I have (speaking generally) seen no reason to alter my sentiments. The Tracts for the Times have, indeed, been brought to a close, and at my personal request; and I take this opportunity of repeating in public what I have never been backward to acknowledge in private, my deep sense of the dutifulness and submission which was then shown to the bishop of the diocese, and of the affection and kind feeling displayed towards myself personally, by the individuals most interested. With respect to the Ninetieth Tract, which was the immediate cause of my interference, I have already expressed my opinion that it was objectionable, and likely to disturb the peace of the Church. I thought so last year, and I think so still. I deeply regret its publication, though I am quite ready to allow, that the explanations by which it has been subsequently modified, or rather, I should say, by which the writer's original meaning has been made more clear, have in part relieved me from some of those most serious apprehensions with which the first perusal of it filled my mind. I am aware that the articles of our Church were rather drawn up with the view of including, than of excluding, men of various shades of opinion; and I am further aware, that if a precedent were wanting for—I will not say stretching, but for contorting, the meaning of those formularies, nothing can exceed the license which has been assumed by Calvinistic interpreters of the articles—a license which has often gone beyond what is attempted by the Ninetieth Tract; still I cannot persuade myself that any but the plain, obvious meaning, is the meaning which, as members of the Church, we are bound to receive; and I cannot reconcile myself to a system of interpretation which is so subtle, that by it the articles may be made to mean anything or nothing. Nevertheless, if within certain limits the articles may be so construed as not to force persons of a Calvinistic bias to leave the Church, I do not see why a similar license within the same limits is not to be conceded to those whose opinions accord with those of our divines who resisted the puritanical temper of the 16th and 17th centuries, or why such persons should be forced into communion with Rome. And I say this the more, because I am satisfied that the Ninetieth Tract was written with the object of retaining persons within the bosom of our Church who might otherwise have seceded; and further, because I think that few living men have written more ably upon the errors of the Romish Church, and the sin of leaving our own Church for her communion, than the author of that tract.

With respect to the other numbers of the work in question, it is obviously impossible to speak otherwise than very generally. No doubt there are many imperfections in them; the language often is painfully obscure, equivocal, capable of bearing several interpretations, and not rarely it is most unguarded; and all this in addition to there being many statements in them, on which good men will hold conflicting opinions to the end of time. I feel also bound to say, that the authors of the tracts have seemed to me far too indifferent to the discord and distractions which their actions and their writings have caused; thereby hurrying on a crisis from the acceleration of which nothing is to be hoped, and everything to be feared. However, as public attention has been, and is so strongly directed to the tracts, there seems no fear lest any errors in them should remain undetected. God grant that what there is of error in them may be rendered innocuous, that what is good may be yet further blessed to the Church of God, and that those who contributed to produce them may in all their future writings so benefit by past experience, as to keep ever before them the apostolic injunction, "not to let their good be evil spoken of," and to "abstain from all appearance of evil."

That, in spite of their faults, the *Tracts for the Times* have, from their commencement, exerted a beneficial influence among us in many respects, must I should think, even their enemies being their judges, be admitted. Their effect, even upon those who are not in communion with our Church, the dissenters and Romanists, has not been immaterial; and within the Church, it is impossible to mark the revival of Church principles which has taken place among us, the increasing desire for unity, the increasing sense of the guilt of schism, the yearning after that discipline which we have so much lost, the more ready and willing obedience to ecclesiastical authority, the greater anxiety to live by the Prayer book, the better observance of the festivals and fasts of the Church, the more decent administration and deeper reverence of her sacraments, growing habits of devotion and self-sacrifice—it is impossible, I say, to see these things and their growth within the last ten years, and not acknowledge that, under God, the authors of the tracts have been the humble instruments of at least bringing them before men's minds, and of exhibiting in their own lives their practical fruits.

And now, since nothing can be more unfair than to make the teachers responsible for the proceedings of the disciples, where the latter are now wholly beyond their control, I would say a few words with respect to those who (as you know) excited my fears heretofore, and have since in some instances verified them. I am happy to say that, so far as the parochial clergy are concerned, the caution which I felt it my duty to give at my last visitation with respect to the revival of obsolete practices, which were calculated to give offence without any adequate advantage resulting, has been, so far as I have been able to ascertain, attended to. Of course, questions about vestments, and matters of a similar description, cannot be raised without much higher principles being involved. It was not a contest whether the red rose or the white were the fairer flower, which, in a former age, deluged our land with blood; these were but the outward badges of the strife of political opinions within. Still, in the present age of the Church, (and there are already such miserable divisions among us with respect to the essentials of religion,) it does seem to me worse than folly in those who so far allow their zeal to master their discretion as to go out of their way to create fresh causes of dissension, by giving undue importance to things indifferent, and even of questionable value. And besides, those who profess to be guided by catholic principles should remember, that one of the first principles of catholicism is,—[the reporter was unable to catch the original Greek]—*to do nothing without episcopal sanction.* Generally speaking, indiscretions such as I have alluded to, emanate only from very young men; and such persons may be quite sure, that whatever may be their talents, or how sincere soever their zeal, there can but be great defects of character in them. They can hardly be otherwise than self-confident, or vain, or deficient in humility, or far from having disciplined minds.

And here I must further observe, that there has appeared to be a lamentable want of judgment, and I cannot but say, of charity and humility too, in the writings of some who of late have come forward as the advocates of Catholic principles. When a man anathematizes Protestantism he may very possibly mean nothing more than that he refers Dissenters to the judgment of God! No doubt it was so in the case to which I allude. But not one man in a thousand will understand this. To the world, who receive the words in their common acceptation, he will seem to be invoking judgment on whatever is not popish; and I do say, that men ought to pause and consider what they are about, before they use language which is sure to be misinterpreted. Really, the recklessness of the mischief which arises from expressions of this description is quite inexcusable. Further, I must take leave to tell those persons, whoever they may be, that they are doing no good service to the Church of England by their recent publication of manuals of private devotion, extracted from the Breviary and similar sources; by inserting in them no small portion of highly objectionable matter, and tacitly, if not openly, encouraging young persons to be dissatisfied with what God has given them, and to look on the contents of our admirable Liturgy as insufficient to meet the wants of a Catholic mind. Be it ours, my Reverend Brethren, to remind the young and ardent in these days, that it is a most dangerous delusion to wander from any thing so definite and tangible as the Prayer-book, in search of what is so indefinite and delusive as that shadowy Catholicism, which, under the aspect represented by them, has never existed, except in their own imaginations.

Again: I most strongly deprecate the tone which some, mistaking their position and their duty, have thought fit to adopt, with respect to the Reformation and the Reformers. No doubt that in some, and these not unimportant respects, as in loss of Church discipline, we suffered in that great convulsion; there was much fearful crime, much iniquitous sacrilege, much done that had better been left undone. So likewise the Reformers were but frail, feeble men, compassed about with many infirmities; sometimes halting (how could it be otherwise?) between two opinions, and sometimes, of course, erring in judgment. Still, we are their debtors to an incalculable amount; and if perhaps we have lost some little through them, or rather in spite of their wishes to the contrary, we have lost far less than our sins deserve; we have even now, through their instrumentality, more blessings within our reach than we care to avail ourselves of; and (I must say it once more,) if we were not deficient in humility, we should be so grateful for what they have done, that we might almost perhaps begin to hope, that, in his good time, God would make up to us what hitherto we have been without. Further: the rude, unthinking, and unjustifiable manner in which some have allowed themselves to speak of the Reformation has a direct tendency to produce that frame of mind which under-estimates the intolerable evils and errors of the Romish system; which slurs over its defects, conceals its guilt, and thereby inclines the doubting, the thoughtless, the self-willed, the half-educated, to listen to the suggestions of those who would offer them in communion with the Roman Church the unity which they long for, and the support of a guide which claims to be infallible.

And let no one think that this is an imaginary evil, or that there is no danger at the present time of a secession from our ranks to those of Rome. There is very great danger, very imminent danger: one that it behoves us to look steadily in the face, and be prepared for. I do not mean that I anticipate any defection, my Reverend Brethren, from those of our own profession; I trust and believe that the Clergy generally are too "fully persuaded in their own minds," that the Church in which they exercise their ministry has all the marks of a branch of the true Church, to make them have a thought or wish beyond it. And I see nothing in a few sad cases which have occurred of late, to make me change my opinion. When persons of not very strong minds find that extreme opinions on one side are erroneous, they commonly run into those of an opposite description; when they have made the discovery that Calvinism is unsafe ground to stand upon, they conclude that Romanism is the only thing which can afford them the sure footing they require. The Puritans believed, that the contradictory of popery was purity of faith; this of course was a great error, and has been refuted; but error is multiform, and the danger now is, lest persons who have originally been leavened with puritanical tenets, should on finding their error, rush to the other extreme, and take it for granted that what is nearest to popery is nearest to truth. My fears, however, as I have already observed, are not with respect to the Clergy, but to the rising generation. The religious movement of the last ten years has been gradual; those who have most contributed to it, seem rather to have been led on from one opinion to another, than to have seen from the first whither they would advance, or to have started with any definite system. We, therefore, my Reverend Brethren, have had more opportunity to view things calmly and dispassionately. But with respect to young persons, this can hardly be said to be the case. With all the impetuosity and self-confidence of youth about them, reckless of consequences, and full of exaggerated notions of the right of private judgment, they find themselves in the midst of a controversy, which has brought many older persons, persons of the highest talents and deepest religious feelings, into a miserable state of doubt and disquietude. They see on all sides a spirit at work which nothing human can quell; there is a desire for unity and Catholic privileges which interests them; and they observe the persecuting and unchristian spirit in which many act and write who oppose themselves to the present movement. With the generosity which is natural to their time of life, they are disposed to take part with those whom they think hardly treated; and then, perhaps, in place of giving themselves up to the Church system, and so becoming practically better than they were before—humble, diffident, self-disciplined, thankful for the blessings they possess, they become mere talkers, perhaps even irreverent declaimers, on subjects which are too hard for them, or which at any rate they are too ignorant, if not too shallow, to view in all their bearings. Meanwhile Rome has her eye upon them, and adapting herself to their tone of mind, represents her creed, not as it is, but as they wish it to be; she keeps what is essentially popish as much as possible in the back ground, brings what is Catholic prominently forward, and so in the end wins them over to her side, because they are too impatient to learn that the "middle way" of truth, the way of the English Church, is as far removed from popery on the one side, as from Puritanism on the other.

I must therefore exhort you, my Rev. Brethren, that as on all other accounts, so especially on this, you extend at the present time a double measure of care and watchfulness towards the younger members of your flock. If, with me, you believe that there is an almost incalculable amount of error and superstition in the Church of Rome; if, with me, you believe that she has not altered one jot or title of her ancient character; if, with me, you believe her to be as subtle, as dangerous, and as false as she has ever been, as shameless a perverter of the truth, and as cruel a persecutor; if, with me, you feel that any attempt at union with her, while she is what she is, is to be deprecated utterly, and that all concession must come from her, and not from us; if, with me, you have (because you know her real character) a deep and increasing dread of her workings and artifices; if, with me, you look upon her as schismatical and Antichristian; if, with me, you feel that our own Church is pure in doctrine, apostolical in ministry, and that, if a man will live as our Prayer-book would have him live, he will not miss his salvation; you will be more than ever zealous to keep those who have been baptized among us within our pale. You will leave nothing undone, which a sense of your tremendous responsibility, which your feelings of devotedness and affectionateness can suggest, towards preserving those of your flocks who are most exposed to them from the perils of those dangerous days.

With this view, you will take care, that so far as in you lies, none shall have it in their power to say, that they sought Rome because their own mother withheld from them the spiritual sustenance which they needed, or because they were discouraged from living (instead of being encouraged to live) according to the system prescribed in the Prayer-book. Let the slovenly method, in which Divine offices have perhaps in some places been performed heretofore, cease at once and forever in all. Let our Churches be no longer left to damp or dilapidation, but meet, as far as we can make them so, for the presence of him who hath promised to come among us there and bless us. Above all, let the ministration of the blessed sacraments be duly and reverently performed; the one no longer solemnized out of its proper place in the service, the other more frequently administered. I well know, that we have been so long neglectful, that our people have ceased to value much that we could restore to them; and it will only be when we have taught them to look on attendance upon the ordinances of religion as a blessing and a privilege, as well as a duty, that we can bring them back to the habits and feelings of a better day; and this can only be done gradually—most gradually, and in the exercises of that sound discretion, which prefers slow, but sure advance, to that more rapid and excited movement, which is sure ere long to halt and linger, and is not rarely forced to retrace its steps. Two services on the Sunday, where hitherto there has been but one, the observance of the festivals of Lent and Passion week, and, as opportunity may offer, of Ember and Rogation days, may, in due time, bring us back to the restoration of the daily service. The Church fasts kept will accustom men to habits of self-denial; and we may hope that luxury will diminish and alms-giving increase. The Offertory will not then, as now, be almost a mockery of offering; not, as now, rarely read, but regularly and largely contributed to. In a word, let the teaching of the Church and her holy practices as a Church be systematically brought forward, taking care, of course, all the while that an exaggerated and undue importance is not given to externals, that, to use the language of a popular writer, the Church be not set in place of the Saviour; such a nearer approximation, in short, year by year, to the system prescribed by our Prayer-book will, I am confident, produce a vast increase of piety, devotion, and charity among us; and those Catholic aspirations and longings, which we hear of as now seeking relief irregularly and inadequately, are looking towards other communions, will find safe and sufficient vent in our own.

Be sure there is at this time an expansive principle within us which can no longer be pent up with safety. If you attempt to repress it, an explosion, the limits of whose destructive force none can tell, will inevitably follow. But we have a safety valve ready provided in the Church system, which, if only properly used, will yet bear us harmless. As for those, the success of whose system would be to drive their brethren into secession, it seems to me that they little know "of what spirit they are." The opinions they dislike may or may not be true; that is a point on which men may differ to the end of time; but it cannot be well to condemn rashly and rancorously what has been held, in whole or in part, by such men as Bull, and Beveridge, and Andrews, and Hooker, and Taylor, and Jackson, and a host besides of those who in their days were, and are still, the soundest divines of the Church of England. It cannot be wise to seek to expel from the bosom of that Church men who love her with no common love, and seek to serve her with no ordinary devotion.

And while I thus warn you of the manner in which, without doing anything hastily, unadvisedly, or without due intimation of your intentions to myself, you may, each in his own sphere, render our Church system more accordant in practice with what she is in theory, I trust it is unnecessary to remind you how needful it has become that your studies should be directed to the subjects which agitate the public mind; and I am confident that whatever views you espouse, you will not condemn without reading and making yourselves acquainted with the real opinions of those from whom you differ. Still less, I trust, is it needful that I should remind you to arm yourselves with sound weapons of defence against the assaults of Rome. If ever there was a case in which weak arguments, illogical conclusions, incorrect statements, and a "little knowledge," were dangerous, it is in that contest. Our opponents are no unskilful controversialists; and they desire nothing better than an antagonist whose notions of Popery are gathered from the declamation of popular orators at the public meetings of the day.

Nor, while I speak of your studies, must I omit one caution with respect to yourselves; namely, that if the Church is ever to be what all confess she might be among us, and all declare they wish her to be, her priesthood must be examples in prayer, in holiness, in devotedness, in self-denial in taking up the cross of Christ crucified. They must live as men who, in the words of St. Paul, "though troubled on every side, are yet not distressed; though perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the LORD JESUS, that the life also of JESUS may be manifest in their bodies."

In conclusion: I have little hope that what I have now said will escape misrepresentation. And to this, so far as the world is concerned, I am quite prepared to submit. But you, my reverend brethren, who can appreciate and sympathise in the difficulties which it has pleased GOD to lay on those who hold high office in the Church, will know that what has been spoken has not been uttered with the view of either supporting or depressing any man or set of men. But the same vows which bind me with all faithful diligence to banish and drive away all erroneous doctrines, and to encourage others to do the same, bind me likewise to maintain and set forward quietness, peace, and love among all men, and to restrain the unquiet and disobedient.

And seeing the grievous want of charity which has prevailed among us, I have felt it my duty to condemn those who have set themselves forward as gratuitous agitators and unbidden accusers of their brethren. I am no lover of error, and would show it no favor; but while the world stands there must be points on which good men will differ; and so long as those points and differences do not contravene our Prayer-book and the formularies of the Church, it seems to me that one set of opinions has the right to expect toleration as the other. Believe me, that what we most need is peace—peace, in order that the Church may "lengthen her cords and strengthen her stakes," and provide spiritual sustenance for her population, rapidly heathenising through want of religious instruction—peace, in order that her parochial system may be once more made adequate to the wants of her people—peace, in order that she may calmly prepare, not merely for any crisis of opinions among her own children, but for that tremendous final contest between good and evil, to which all things seem hastening with rapidity.

Let us, therefore, avoiding the strifes of men, and "keeping ourselves pure," seek the Church's peace "and ensure it." And let our daily prayer be, that of one who died a martyr in her cause, and whose blood was not shed in vain, "that GOD would fill her with all truth, in all truth with all peace; that where she is corrupt, our Heavenly Father would vouchsafe to purify her—where in error, to direct her—where superstitious, to rectify her—where any thing is amiss in her to reform it—where it is right, to strengthen and confirm it—where she is in want of any thing, to furnish it—where she is divided and rent asunder, to make up the breaches of it." And, then, my brethren, let the end be what it may, we shall not be unprepared to meet it. We shall perhaps even be made worthy to suffer for His sake who is the Church's Head and LORD, and when the strifes of this present world are ended, shall, through His merits alone, be admitted to those mansions which have been prepared from the foundations of the world for the peace-maker, the poor in spirit, the meek, the merciful, the pure in heart.

DUBLIN UNIVERSITY.

The Celibacy Statute.—There are now four livings in the gift of Trinity College, each of the average value of from £400 to £500 a year, and which have been as usual tendered for the acceptance of such of the junior fellows as might be willing to exchange the labors of college tutorships for the cure of souls; but the offers have been made in vain—the livings are literally going a begging. This unusual state of matters is accounted for as the result of the late alteration in the statutes which repealed the law of celibacy; "the juniors," naturally enough, preferring incomes of £800 per annum, with a prospect of succession to the board, as senior fellows, to the cares of clerical duties, with emoluments of little more than half the amount.
—*Dublin paper.*

MARRIED,

In St. John's Church, Hartford, June 8th, by the Rt. Rev. T. C. Brownell, Rev. George H. Nichols, of Glastenbury, to Julia L., youngest daughter of Walter Phelps, Esq., of the former place.

DIED,

On Sunday night, the 19th inst., Francis Whiley, son of Richard Whiley, in the 21st year of his age.

At Pittsfield, Mass., Moses A. Lee, M. D., Professor of Materia Medica and Pharmacy in the Berkshire Medical Institution, in the 36th year of his age.

CALENDAR.

JUNE.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.
3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county*, St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York;* 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.* Friday, 29, *Schenectady*, Institution A. M., Confirmation P. M.

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M, Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MISSION CHURCH OF THE EPIPHANY.

The Rev. E. Y. Higbee will preach a quarterly sermon in the City Mission Church of the Epiphany, on Sunday evening, June 26th, and a collection will be taken in aid of that station. June 25, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held at the Depository, No. 20 John street on Monday, 27th inst., at 1 o'clock, P. M. By order.
DANIEL DANA, JR., Sec'y pro tem. of Ex. Com.
New York, June 25, 1842.

GENERAL THEOLOGICAL SEMINARY.

A public examination of the students of this Institution will be held in the Seminary Chapel, on Tuesday and Wednesday, the 28th and 29th days of this month, commencing at nine o'clock in the forenoon of each day.
BIRD WILSON, Dean of the Faculty.
June 25, 1842.

GENERAL THEOLOGICAL SEMINARY.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Monday, the 27th of June, 1842, at 6 o'clock, P. M.
EDWARD Y. HIGBEE, Sec'y, &c.
June 25th, 1842.

ASSOCIATE ALUMNI.

The Annual Meeting of the Associate Alumni of the General Protestant Episcopal Theological Seminary, will be held in St. Luke's Church, in the city of New York, on the Feast of St. Peter the Apostle, Wednesday, June 29th.

The members of the Association will meet at 7 P. M. There will be Divine Service at 8 o'clock, after which, the Annual Sermon will be delivered.

The Annual Essay will be read in the same church, on Thursday, 30th, after Divine Service, to commence at 5 P. M. ANTHONY TEN BROECK, Rec. Sec'y.
June 25th, 1842.

☞ The Mission Church of the Holy Evangelists is open for Divine Service, and a sermon by Rev. Benjamin Evans, every Sunday evening, at a quarter before] 8 o'clock.

LECTURES ON THE SECOND COMING OF CHRIST.

BY THE REV. DR. HENSHAW.

Just received and for sale at this office. Price 75 cents. J. A. SPARKS,
June 25. 111 Nassau street.

EDWARD HODGES, Mus. Doc., having had much experience during the last twenty years in drawing up specifications of **ORGANS**, and in superintending their erection or repairs, respectfully offers his services to such Churches, Congregations, and Musical Societies, as may honor him with their commands in this branch of his professional business.

Dr. Hodges has it in his power to devise plans which will economize funds where economy is a duty; to adapt instruments to the capacity of the buildings and the nature of the services in which they may be employed; and to introduce the latest improvements in organ-building; (some of which are embodied in the organ recently put up under his direction in St. John's Chapel, New York;) besides rendering important aid in seeing the work well performed, and the contract fully and faithfully executed.
June 25. 56 *Varick street, New York.*

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School,
WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. June 27.

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
DEPOSITORY 20 JOHN ST.,
Either single or in quantities:

SACRED MELODIES, OR HYMNS FOR YOUTH; *with appropriate selections from Scripture.* By a Lady.

THE YEAR OF THE CHURCH: Hymns and Devotional Verse for the Sundays and Holy Days of the Ecclesiastical Year. With brief explanations of their origin and design. By the Rev. C. M. Butler.

THE RHODE ISLAND COTTAGE; a Gift for the Children of Sorrow. By a Presbyter of the Church.

THE SUNDAY SCHOOL TEACHER'S COMPANION, containing extracts from various authors, arranged under appropriate heads, affording useful hints to those who are employed in the religious instruction of the young.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
June 11. Church Depository, 20 John t.

TO CHURCHES IN WANT OF A CHOIR.

FOUR persons, (first and second Treble, Tenor and Bass,) accustomed to the Church Service, offer their services as a choir. An experienced Organist can also be had if desired. A note addressed to S., left at the office of the Churchman, will receive immediate attention. June 11, 1842.

INSTRUCTION IN MUSIC.

MR. B. WYMAN, having removed from his room at 111 Nassau street, will be happy to receive his scholars and classes at his residence,
No. 230 East Broadway.

Mr. W. will give lessons at his Room, or at Private Dwellings, on the following terms, viz.

	Per Qr. 24 Lessons.
Piano Forte,	$12
Thorough Base and Composition, to single individuals,	20
Do. do. do. to classes of five persons or upwards,	5 ea.
Vocal Music, with exercises for the voice, to single individuals,	12
Do do. do. do. to schools or classes,	4 ea.
German Flute, single individuals,	10
Do. do. classes of five persons or upwards,	4 ea.

Reference, Mr. J. A. Sparks, publisher of the Churchman, 111 Nassau street, and Mr. S. B. Pond, firm of Firth, Hall & Pond, No. 1 Franklin Square.

Orders left with either of these gentlemen will receive immediate attention. June 11—4t

TRACTS FOR THE TIMES.

TRACTS for the Times, by members of the University of Oxford, 3 vols. 8vo.—in cloth.
For sale by M. P. MUSSEY,
June 11. 57 Gold street.

FRENCH TEACHER WANTED.

A LADY who speaks and teaches French, with Drawing, and Fancy Work. Apply at this office.
June 11.

PHILLIPSBURG SEMINARY FOR YOUNG LADIES,

UNDER THE SUPERINTENDENCE OF
MRS. E. ATKINSON.

THIS Institution, recently relinquished by Mr. and Mrs. G. W. Bleecker, is delightfully situated on the east bank of the Hudson, near the old village of Yonkers, Westchester Co., N. Y.

No location in this country can excel this, in beauty of scenery, pure air and water, and convenient access to the city. Steamboats call morning and evening. The building stands secluded from any intrusion, quarter of a mile from the village and church, and half a mile from the steamboat wharf.

Mrs. A. will endeavor to establish a school of high moral and intellectual character, and blend as happily as possible the useful and ornamental, with a Religious Education.

Aided by efficient teachers, and promoting in every way the comfort, happiness, and deportment of the pupils, Mrs. A. hopes to merit a reasonable share of patronage.

Rev. H. L. Storrs, Rector of the Episcopal Church at Yonkers, kindly tenders a pastoral supervision of the Seminary.

Summer term commences May 16th.—Winter term, November 15th.

TERMS.

$180 per annum, payable quarterly, in advance.

Pupils are required to furnish bed, bedding and cot, with the usual articles, marked in full.

EXTRA CHARGES PER QUARTER.

French,	$ 8
Drawing and Painting,	6
Music—Piano or Guitar,	12

No extra charge for Needlework, or Vocal Music.

Day Scholars from $5 to $10, according to classification.

REFERENCES:

Miss E. Oram, 90 Perry Street; Mrs. E. M. Wood, 23 Courtlandt Street; Rev. J. Pound, N. Y.; Rev. J. H. Price, N. Y.; Rev. Dr. Eastburn, N. Y.; Rev. Dr. Cutler, Brooklyn, L. I.; Rev. F. Messenger, Brooklyn L. I.; Dr. A. T. Hunter, N. Y.; Mr. M. M'Grath, N. Y.; Mr. J. A. Sparks, N. Y.; Messrs. L. & H. D. Wells, Yonkers; Messrs. H. & T. Messenger, Brooklyn; Rt. Rev. Bishop L. Polk; Rev. N. S. Wheaton; Rev. D. F. Lewis, Louisiana.

Particular reference to Mr. J. A. Sparks, Office of the Churchman; and Rev. H. L. Storrs, Yonkers Village. June 11—4t

BRAMHALL'S WORKS.

THE Works of the most Reverend Father in God, John Bramhall, D. D., sometime Lord Archbishop of Armagh. With a Life of the Author, and Collection of his Letters. Vol. 1. 8vo. portrait.

Bull on Justification. Harmonia Apostolica; or two Dissertations on the Doctrine of St. James and St. Paul on Justification, by the Rt. Rev. Geo. Bull, D. D., sometime Lord Bishop of St. David's. 1 vol. 8vo.

8th vol. of the Library of the Fathers. Select Treatises of S. Athanasius, in Controversy with the Arians translated with Notes and Indices. 1 vol. 8vo.

Improved Pollyglott Bible, valuable to Sunday teachers and others. Beautifully printed 18mo. on fine thin paper, with a centre column of References, Notes, &c., on an entirely original construction combining beauty of appearance with facility of references; and accompanied by a series of maps, neatly engraved and colored. The References amount in number to about 50,000. A useful series of Tables have been added, as well as a brief History connecting the narrative portions of the Old and New Testaments.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
161 Broadway.
Who have recently published

Archbishop Whately's Essays on Church Government.
Mrs. Southey's Chapters on Churchyards.
Berrow's Account of the Gypsies of Spain.
Athanasion and other Poems, by the author of "Christian Ballads."
Nordheimer's Hebrew Concordance. No. 1.
The Sermons and Remains of Benj. D Winslow.
Burton's History of the Christian Church.
Dr. Turner's Companion to the Book of Genesis.
A Catalogue of Theological works for sale by W. & P. June 11

NEW THEOLOGICAL BOOKS *FROM ENGLAND,*

Just received, for sale by the Importers,
D. APPLETON & CO.,
200 Broadway.

QUESTIONES MOSAICA, or the Book of Genesis compared with the remains of Ancient Religions, by Osmond de Beauvior Priaulx. 1 vol. 8vo.
Sermons for the Year, from the most Eminent Divines of the Established Church, edited by Rev J. R. Pitman, A. M. 4 vols. 8vo.
Ecclesiastical Chronology, or Annals of the Christian Church from its foundation to the present time, by Rev. J. E. Riddle, A. M. 1 vol. 8vo.
A Manual of Christian Antiquities, by the Rev. J. E. Riddle, A. M. 1 vol. 8vo.
Primitive Christianity Exemplified and Illustrated by the Acts of Primitive Christians, by the Rt. Rev. Bishop Mant. 1 vol. 8vo.
Parochial Sermons, by John Henry Newman, B. D. 5 vols. 8vo.
Christian Morals, by Rev. Wm. Sewell, M. A. 1 vol. 12mo.
A Comment explanatory and practical of the Epistles and Gospels for the Sundays of the year, and on those for Holydays relating to our blessed Saviour, by Arthur H. Kenney, D D. 2 vols. 12mo.
Sights and Thoughts among Foreign Churches and Foreign Peoples, by Frederick Wm. Faber, M. A. 1 vol. 8vo.
A Series of Practical Sermons, by the Rev. Charles Bradley. 2 vols. 8vo.
Sermons on Various Subjects and Occasions, by Rev. Wm. Jones, (of Nayland.) 2 vols. 8vo.
The History of Popish Transubstantiation, by the Rt.

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application.
June 18, 1842.

POETRY.

For the Churchman.

"In the multitude of my thoughts within me, thy comforts delight my soul." Psalm xciv. 19.

When lingereth in the western heaven
The light of parting day,
And the winds sleep on the breast of even,
And hush'd are bird and bee;

When twilight with her dusky wing
Hath hallow'd stillness brought,
And soft night voices gathering
Speak memories, day forgot,—

Then, O my soul, be 't thine to prove,
In that multitude of thought,
The wondrous comforts of a love,
The worldling knoweth not.

Dost mourn afresh condemning sin,
The Foe's insulting power,
Thy too resistless heart within
Griev'd—yet transgressing more?

Then see the scourge, the cross, the grave—
One glance at Calvary,
At the Mighty One who died to save,
And rose to justify—

One view of the remember'd hour
When pardon first was thine,
Shall show thee thy salvation sure,
Though death and hell combine.

Dost feel thy graces few and small?
Dost loathe thine earthliness?
And weep o'er thy so languid zeal
For Him, thine only bliss?

Then, then o'er thee the Dove of peace
Spreadeth His healing wings,
And His mighty intercession pleads
Unutterable things.

Dost trace the turgid troubled stream
That hath its source below,
And 'neath the toil of Life's strange dream,
Sad, pain'd and weary bow?

Ah, then, new hope and courage come
In words of heavenly cheer,
From the loving and unchanging One
To whom our griefs are dear:—

"Fear not, ye must in sorrow's path
Your daily journeyings take,
But the world in Me a conq'ror hath,
And *ye* my crown partake."

Dost see the clouds that shade the vale
Of sickness, age, and death?
Dost feel that flesh and heart may fail?
Hear what the promise saith:—

"As through the stormy wave thou pass
I, I will be thy stay,
Nor shall the Tempter's fiery darts
Bear aught of harm to thee."

Thus, O my soul, where'er thou turn
Thine anxious, thoughtful care,
Fill but at Truth's pure fount thine urn,
Hope, peace and joy spring there. A. A.

June 13th, 1842.

Extracts from the Proceedings of the

CHURCH AID ASSOCIATION.

The Rev. Mr. Gathercole read the prospectus of the Association at length. Upon the fundamental resolutions, Mr. Gathercole commented at considerable length, showing their harmony with the Church and word of God, and the bearing they hed upon the various sectaries of the age. Upon reading the second resolution, which designates the English Church as "the Reformed Church, 'established by law in these realms,'" Mr. Gathercole showed the fallacy of those who reproach the Church as a law Church standing upon Acts of Parliament. He said that all the governments in the world were unable to make a Church; they might, as any single government could, either establish or give the pre-eminence in their States to the Church, but their doing so did not constitute it a Church—for instance, in England the Church is established by the State, but in Scotland a dissenting sect is established by the same government; but this dissenting sect does not thereby become a Church, though often erroneously called a Church. Nor does the English Church acknowledge it to be a Church, or hold any sisterly communion with it. The Presbyterian teachers of the religious establishment of Scotland are not in holy orders, and are therefore never allowed to officiate within the pale of the English Church, or within any portion of the Catholic Church at large. Before they can officiate in the English Church they must be ordained, and this is not in consequence of the Church being established by law in England, or because of any law of the State preventing them, as is evident from the fact that they cannot officiate in the Episcopal Church in Scotland, which is not established by the State, and not in any respect assisted by the civil laws, but rather opposed by them. The Church of England acknowledges the Episcopal Church in Scotland, though not established, as alone her sister Church in that country, and it is highly gratifying to every true and Catholic-minded Churchman to know that an Act lately passed the English Parliament, allowing the Scotch clergy, that is to say, the clergy of our sister Church, the Episcopal Church in Scotland, to officiate in our churches. So absurd indeed are some of the notions afloat on this subject of establishments, that the dissenters sometimes say that if the Church were not established here in England, there would be no dissenters.

There are no dissenters, say they, in America, where there is no Church establishment. But what has been said in reference to Scotland, where a dissenting sect is established, and the Church not so, will show the absurdity of such notions. Dissent from a government establishment and dissent from the Church of Christ, are two very different things. It may sometimes be a matter of imperative duty to dissent, or separate, or *to be* separate from a State establishment, as is at present the case in Scotland, but it is always in all cases and under all circumstances, a great sin to dissent or separate from the Church of God. We do not blame people in England here for separating from the establishment merely, or from the Church because she is established, but because she is here the Church of Christ. But if we lived in Scotland we should exhort people there to separate from the Scottish establishment, because it is not the Church of Christ, nor any part of it, and it is sin,—whether wilfully or ignorantly committed is not now the question,—to be united to that establishment, and to be in a state of separation from the Episcopal Church of Scotland, which is the Church of Christ in that country. And with reference to America, the matter is plain enough, the Church is the Church, and dissent is dissent, and sin there as well as here. And there is no more communion or union between the Church and any of the sects of dissenters in America than there is here in England. With the Episcopal Church or the Church in America, we hold communion, but with no dissenting sect whatever. These remarks will suffice to show how the matter really stands, and that the Church of England, or the Church of Christ here in England, is not a law Church, or a Parliamentary Church, as our enemies slanderously affirm, but indeed and in truth a lively and flourishing branch—in reality a part of the Church of Christ—Catholic, holding entirely the Catholic faith, but reformed from all the idolatries, superstitions and corruptions of the sect in communion with the Bishop of Rome.

Mr. Gathercole next proceeded to comment on the terms "sound Christian Protestantism," of which the resolution states the Church to be the bulwark. This language is designedly used in this resolution in contradistinction or opposition to the unsound and infidel Protestantism now so prevalent. Every person is called a Protestant if he merely protest against the errors of Popery, whether or not he protests also against the truths held by the Papists. Infidels, Atheists, and dissenters of all varieties, were Protestants, but not sound Christian Protestants. And the Church protested against all such Protestantism and Protestants, as strongly as she protests against Popery and its numerous abominations.

It is worthy of recollection, however, that the Church has nowhere used the term Protestantism or Protestant in any of her standards. No such a word is to be found either in her Liturgy, or her Articles, or her Homilies; and while therefore there is no authority for doing so, and it is not strictly correct to call the Church *the* Protestant Church, or *a* Protestant Church, yet it is true in fact that she is about the only Protestant or protesting community in the land. In the authorized standards of their faiths put forth respectively by the Brownists or Wesleyans, and other sectarians, there is no public protest against the idolatries and corruptions of Rome at all, while the Church has in her Articles firmly protested against the Popish abominations, and is therefore really and truly the only Protestant or protesting community in the land. These things are all simple and intelligible enough, but as they have not been much discussed, people do not properly understand them. As, however, people's minds are now much agitated upon all these points, it is of importance to bring them forward that they may be discussed and digested by those who take an interest, as all men ought to do, in religious matters.

In allusion to the latter part of the resolution, which states that the Church affords the best security for preserving the birthrights and liberties of the British people, Mr. Gathercole referred to the degraded state of Spain, Portugal, Italy, and Ireland, where Popery is in the ascendant, to show the superiority of the Church as the preserver of the liberties of the people. The dissenting rebellion also shows that it is not to the dissenters we are to look for the preservation of their rights and liberties, for never was there greater oppresion in this country than during that dark and dismal period which stands as a foul blot upon our national history. The Rev. gentleman having concluded the reading of the resolutions and rules of the Association with further comment, was followed by

The Rev. Mr. Seymour, who moved the following resolution:—"That this meeting heartily rejoices in the cheering success which, under the blessing of Almighty God, has resulted from the increased activity which during the last few years has been employed in propagating sound Church principles; and pledges itself to support The Church Aid Association in its endeavors to spread those principles amongst the people, with full assurance that they only require to be more widely known to be more generally received, and that being of heavenly origin, they only are sufficient to cure the dissensions which distract mankind, and to bind all professing Christians together in the sweet bonds of unity, peace, and concord." The Rev. gentleman discussed at considerable length, different portions of the resolution, and made some amusing remarks upon the dissenters' "Evangelical Voluntary Church Association," which is holding meetings in various parts of the metropolis, and which he hoped would be effectually opposed by The Church Aid Association. He said the dissenters were in a similar position to the fox who had lost his tail, and who, not being able to make himself like the other foxes, sagely proposed to them that it would be highly advantageous to them to be without tails, as he was. The dissenters had lost their tail, that is to say, they could not raise themselves to a level with the Church, and so were anxious to pull the Church down to themselves, and were endeavoring to induce the Church to adopt a system of which they were themselves as heartily sick as it was possible for mortals to be. He was glad to know that dissent was really on the decrease, and he believed that it never would have obtained the head that it had done, if the Church had supplied the people with the ministrations of the Gospel. But as the people could not get the Gospel in the Churches, they went to the dissenting meeting houses for it. He hoped that Church extension would proceed till the whole population were supplied with religious instruction, and they would then have very little to do with dissent of any kind.

The Rev. Dr. Cuthbert, of St. John's Wood, seconded the resolution, with a few pertinent and energetic remarks. He said that with all deference to his Rev. brother who had preceded him, he must beg leave to differ with him as to the dissenters going to the meeting house for the Gospel, when they could not find it in the Church, because he considered that we always had the Gospel in all its fulness in our churches. If even it were not to be had occasionally in the pulpits, it was always in the reading desk, in our incomparable Liturgy. ("Hear hear," from Mr. Seymour, and general applause.) The Rev. Doctor expressed his approbation of the principles and objects of the Association, hoped it would prove of great service to the Church, and gave his name as an annual subscriber, and a member of it. He was quite contented with the Church as she was opposed to Popish and Protestant dissent, and error, and sin of every kind, and he called upon the meeting to render the Association their cordial support.

From the Englishman's Magazine.

THE STORY OF MR. BULL AND THE GIANT ATMODES.*

Chap. I.

Mr. Bull was a very respectable elderly gentleman, well to do in the world, upright, honest, and hospitable, but rather too fond of money. To be sure, he had a large and increasing family, and was naturally anxious to provide a maintenance for them. But, to say the truth, he was very fond of making himself comfortable; and fell, like many others, into the error of thinking that the only way of doing so was by making himself rich.

It was Mr. Bull's custom, after dinner, when Mrs. Bull had withdrawn, to sit and ruminate on things in general—such as the price of funds, cattle, and corn—the state of commerce—the glory and wealth of England;—then he would think how remarkable it was that one Englishman could beat three Frenchmen—and he would snap his fingers, and cry, "a fig for Bony!" and hum a verse of his favorite song:

"While by our commerce and arts we are able
To see the sirloin smoking hot on the table,
The French may e'en burst like the frog in the fable.
O, the roast beef of old England,
And O, the old English roast beef!"

One evening, having finished his bottle, Mr. Bull proceeded to the drawing-room rather earlier than usual.

Thomas, the man-servant, had just laid out the tea-things, and placed the kettle on the fire—for they were old-fashioned times of which we are speaking—and Mrs. Bull had gone up stairs to see the children put to bed, where she was detained rather longer than usual, because little Dicky was naughty, and would not have his hair combed.

The old gentleman seated himself very comfortably in his arm-chair, and placed his feet on the fender, intending to await Mrs. Bull's return; when—how it happened was never exactly known—but as he was meditating on the great increase of his family, and the necessity of his doing something for them, he witnessed, between sleeping and waking, the following extraordinary vision:—

It appeared to him as though an unusual volume of steam began to issue from the spout of the tea-kettle, until it spread through the whole room; then collecting itself together, it gradually assumed the form of a gigantic human figure. The figure was that of a forgeman or iron-founder; his shirt-sleeves were tucked up, so as to display a pair of muscular arms; on his head was stuck a striped cotton nightcap; and a rough leathern apron overspread the nether part of his person.

Resting with one arm on an enormous iron crowbar, and sticking the other a-kimbo on his hip, the figure thus addressed him:

"Mr. Bull, you see before you the giant Atmodes."

"The giant what?" said Mr. Bull, not in the least alarmed, for he had pretty good nerves.

"The giant Atmodes!"

"That is a very odd name," said Mr. Bull.

"I am called by some the giant of steam," replied the figure.

"Oh! now you speak English, I understand you," said Mr. Bull; "and pray, Mr. Giant, what may your business be with me?"

"I am come," said the giant, "to offer you my service."

"And what work are you able to do?" inquired Mr. Bull.

"Able!" said the giant with a contemptuous smile, extending his brawny arm, "I am able to do any thing. I could move the world if I had a place to stand on."

"You seem able-bodied enough," said Mr. Bull, "there is no denying that; and what wages do you ask?"

The giant paused a moment, and Mr. Bull awaited his reply.

"Well, sir," said he at last, "I'll tell you what. Though I look so strong, I cannot live without a good fire. My constitution requires a good deal of heat, so if you will keep me well in fuel out of your coal-pits, I'll engage to work for you."

"Well, I'll think of a job for you," said Mr. Bull, "if you will call again to-morrow; or, perhaps, you had better favor me with your address."

"You have only to call me," said the giant, "and I shall be at your bidding. Whenever you want me, please to set a kettle or boiler on the fire, and pronounce the following words:—

Fe, fa fum—come, giant, come,
With fire and smoke—with coal and coke,
Whizzing, fizzing—thumping, bumping,
Come, giant, come!"

"This is very strange," thought Mr. Bull. "And pray, Mr. Giant, he said, "how do I know that this is all true?—what token can you give me that it is a reality?"

"Oh, you want a token?" said the giant, with a cunning look; "let this be your token:" and with that he raised his massive crowbar, which was red hot, and gently touching Mr. Bull's toe, vanished with a loud laugh amidst a cloud of smoke and steam.

Mr. Bull started from his chair in an agony of pain, and the giant was nowhere to be seen; only the tea-kettle had boiled over, and was pouring from its spout a torrent of scalding water, a portion of which had fallen on Mr. Bull's foot.

Chap. II.

Mr. Bull sat pondering in his chair all that evening, so that his wife complained that she could not get a word out of him. All night he lay without a wink of sleep, first turning to this side, and next to that, in great perplexity of mind. The next day he passed partly in his study, and partly walking up and down the gravel walk, with his hands in his pockets, in deep meditation. When the evening was come, and they were again alone together at tea, (a meal at which Mr. Bull was accustomed to be more than usually communicative,) he thus abruptly addressed his wondering spouse:

"My dear Mrs. Bull," said he, "have you ever seen a giant?"

"A giant!" answered Mrs. Bull; "no, indeed, never."

"*I have*," said Mr. Bull, with a very marked emphasis.

"You don't say so," said Mrs. Bull; "why I thought they had all been destroyed in the time of Jack the Giant Killer."

"*Not all*," said Mr. Bull, in the same significant tone.

"And pray," said his wife, "when and where was it that you saw this giant?"

"Yesterday evening, in this very room," answered Mr. Bull; "and if you like you may see him too."

It was a hard struggle which took place in the good lady's breast, between her fears and her curiosity; however, the latter prevailed, and she signified her determination to be introduced to the gigantic visitor. Accordingly, no sooner had the servant removed the tea-things from the table, when Mr. Bull said—

"Thomas, you may leave the teakettle."

"Sir?" said Thomas, looking astonished.

"You may leave the teakettle, Thomas," again said Mr. Bull, in rather a peremptory tone.

As soon as Thomas was gone, and the door fastened, Mr. Bull placed his wife in a convenient situation to witness the scene, and then proceeded with his incantation. The steam poured from the kettle—the awful words were spoken—and the giant again appeared. Mrs. Bull uttered a slight cry of terror at the suddenness of the apparition, but otherwise conducted herself with great propriety.

"Sir," said the giant, raising his hand respectfully to his nightcap, and drawing back one leg, "I have come at your bidding."

"'Tis well," said Mr. Bull; "I have thought of a job for you."

"Only name it, and it shall be done," said the giant.

"One of my coal-pits," continued the old gentleman, "is full of water, and if you are really as good a workman as you profess to be, I shall thank you to empty it."

"To hear is to obey," said Atmodes; "all I shall want will be a good large kettle, and a few iron pipes."

Mr. Bull promised that they should be provided, and the giant vanished from the room, much to the relief of the good lady.

Atmodes was as good as his word: the apparatus was completed, and Mr. Bull soon had the satisfaction to see the water disappear from his coal pit, and his men hard at work again at the bottom of it. Unfortunately, as the giant was working hard to finish his job, the boiler burst and the hot water and fragments of the vessel were scattered far and wide, scalding several men and maiming one for life. Mr. Bull was very angry, and blamed the giant; but Atmodes declared it was no fault of his, for Mr. Bull should have made the boiler stronger; and to this Mr. Bull had nothing to answer, but that the boiler should be stronger the next time.

Chap. III.

"Well, wife," said Mr. Bull, "what do you think of our new servant?"

"Why, he is a useful sort of giant," said Mrs. Bull.

"We must find another job for him, now that he has cleared out the pit. What shall it be?"

Mrs. Bull, who like her husband had an eye to what was useful, said, "Don't you think, dear, that the giant might make us a good piece of broadcloth for winter clothing?"

"I dare say he would," said Mr. Bull; "suppose we ask him?" The giant was summoned, and had no objection, provided the proper materials were prepared: "And I shall want a few hands," he added, "to bring me coke and other refreshments."

"Well, suppose we send to the workhouse, there are a good many idle fellows there; it will be a nice job for them."

So the giant set to work at weaving, and soon produced a fine large piece of broad cloth, enough to clothe the whole family from top to toe.

"I have been thinking," said Mrs. Bull, "that now Watty is at work, (for they had got quite familiar with the giant, and used to call him Atty, or more commonly Watty,) I have thought that he might make a few more pieces of cloth to sell to our neighbors. What say you, Watty?"

"Well," said the giant, "I must have a few more hands to feed me: no giant can work without victuals."

"That's rather awkward," said Mr. Bull, "for all our hands are pretty well employed. However, I suppose we must send for Joe Carter from the field, and Will Ditcher. That bit of draining may stand over for a while." So the laborers were sent for out of the field, and turned into stokers, and had to supply coke and water to the giant. They did not much like the job, for it made them as black and dirty as colliers, and they heartily wished that Watty and his engine had been at the bottom of the Red Sea. However, master would have it so, and they were obliged to submit. So Watty worked away, and made pieces of cloth one after another; and his master set up a great shop in the town, and supplied all the neighbors round. And so Mr. Bull began to get very rich, though the farm was not so well looked after as it had been; and he was obliged to borrow now and then a few bags of wheat from his neighbors for the consumption of the family, which he did not quite approve of.

(*To be continued.*)

* From a forthcoming volume of 'Holy Day Tales,' by the Rev. W. Gresley.

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April 23, 1842—3m.

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

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Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.
April 23, 1842—$

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THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
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May 7—yly

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April 9—tf

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March 19, 1842. 3m

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

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